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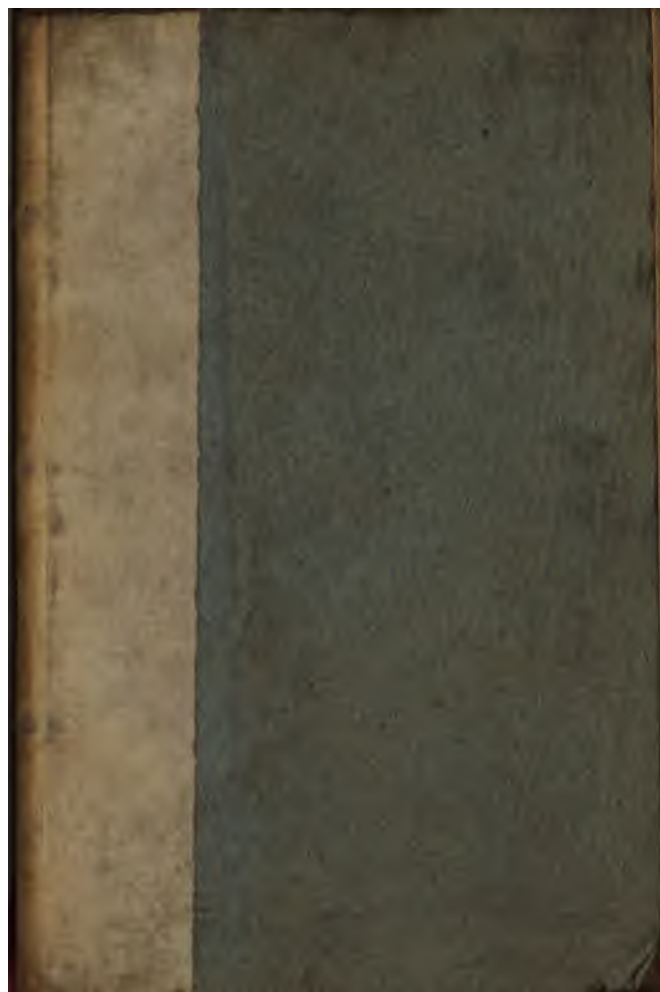
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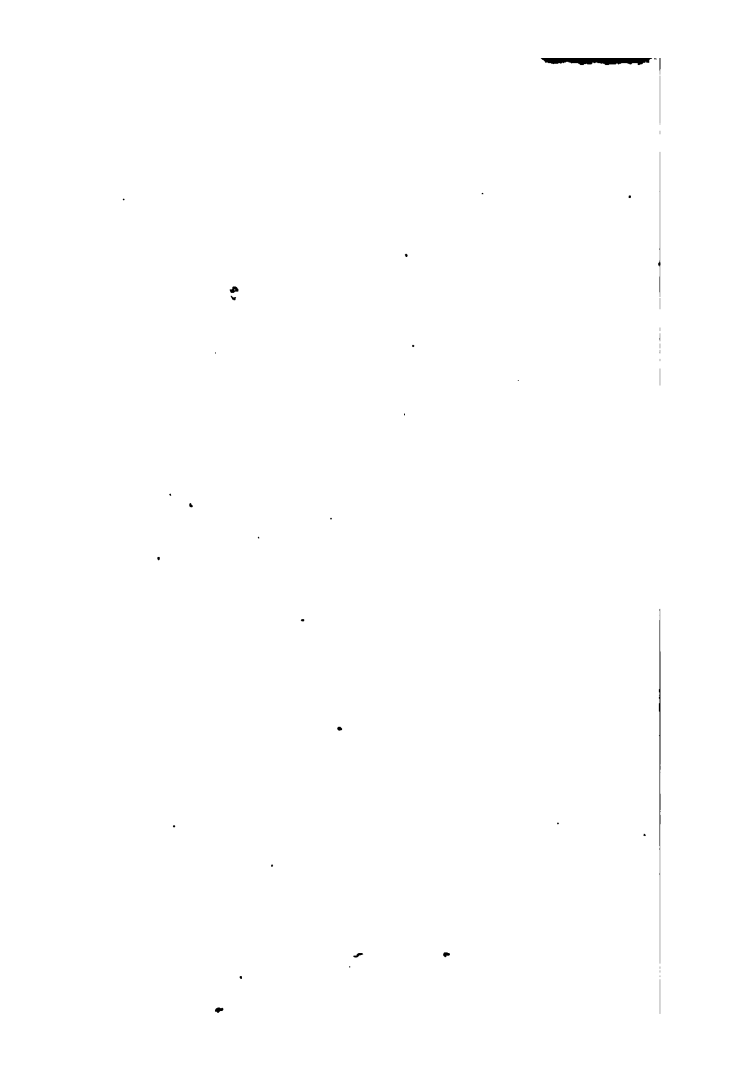




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THE

ARTICLES

OF THE

CHURCH OF ENGLAND,

WITH

Scripture Proofs,

AND

A SHORT COMMENTARY.

By a Member of the University of Oxford.

SECOND EDITION.

OXFORD,
PRINTED BY W. BAXTER,
FOR GEO. B. WHITTAKER, LONDON.
1825.

1214 + 1



Entered at Stationers' Hall.

PREFACE.

IN the present edition of the Thirty-nine Articles, it has been thought proper to subjoin a short Commentary, besides the Scripture proofs. The Commentary is selected from the most approved writers^a on the Articles, and is intended briefly to unfold the substance of each Article—to explain the sense of any terms made use of in them—and to give some account of the Sect against whose tenets any particular Article is levelled.

The Thirty-nine Articles owe their origin to the following circumstance: At the Reformation, the several Churches, which had separated themselves from the Roman Communion, found it expedient to publish Confessions of their faith; and in conformity to this practice, Edward the Sixth, the first Protestant King of England, caused to be published by his royal au-

^a Burnet, Tomline, Bennet, Welchman, and Beveridge.

thority, Forty-two "Articles, agreed upon by the Bishops and other learned and good men, in the Convocation held at London in the year 1552, to root out the discord of opinions, and establish the agreement of true religion." These Articles were repealed by Queen Mary, soon after her accession to the throne. But Queen Elizabeth, in the beginning of her reign, gave her royal assent to "Thirty-nine Articles, agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London in the year 1562, for avoiding diversities of opinion, and for the establishing of consent touching true Religion." These Articles were revised, and some small alterations made in them in the year 1571: since which time they have continued to be the criterion of the faith of the members of the Church of England. The Articles of 1562 were drawn up in Latin only; but in 1571, they were subscribed by the members of the two Houses of Convocation, both in Latin and English: and therefore the Latin and English copies are to be considered as equally authentic. The original MSS. subscribed by the Houses of Convocation were burnt in the

fire of London: but Dr. Bennet has collated the oldest copies now extant, and it appears that there are no variations of any importance.

It is generally believed that Cranmer and Ridley were chiefly concerned in framing the Forty-two Articles, upon which our Thirty-nine are founded. But Bishop Burnet says, that "questions relating to them were given about to many Bishops and Divines, who gave in their several answers, which were collated and examined very maturely: all sides had a free and fair hearing before conclusions were made." Indeed, caution and moderation are no less conspicuous in them, than a thorough knowledge of the Scriptures, and of the early opinions and practice of Christians.

Bishop Burnet, in his History of the Reformation, has preserved the Forty-two Articles published by King Edward the Sixth, and has pointed out in what respects they differ from the Thirty-nine Articles which are now in force.

These Thirty-nine Articles are arranged with great judgment and perspicuity: the first five contain the Christian doctrines concerning the Father, the Son, and the

Holy Ghost; in the sixth, seventh, and eighth, the rule of faith is established; the ten next relate to Christians as individuals; and the remaining twenty-one relate to them as they are members of a religious society. But as all Confessions of Faith have had reference to existing heresies, we shall here find, not only the positive doctrines of the Gospel asserted, but also the principal errors and corruptions of the Church of Rome, and most of the extravagancies into which certain Protestant sects fell at the time of the Reformation, rejected and condemned.

ARTICLES

Agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London, in the Year 1562; for avoiding of Diversities of Opinions, and for the establishing of Consent touching true Religion.

ARTICLE I.

Of Faith in the Holy Trinity.

THERE is but one living and true God, everlasting, ^b without body, ^c parts, or ^d passions; ^e of infinite power, ^f wisdom, and ^g goodness, the ^h Maker and ⁱ Preserver of all things, both visible and invi-

^a Mark xii. 32. There is *one God*, and there is none other but He.—Jer. x. 10. The Lord is the *true God*, he is the *living God*, and an *everlasting King*.

^b John iv. 24. God is a *spirit*.

^c 1 Tim. i. 17. The King eternal, immortal, *invisible*.

^d Mal. iii. 6. I am the LORD, *I change not*.—Jam. i. 17.

^e Matt. xix. 26. With God *all things are possible*.

^f Ps. cxlvii. 5. His *understanding* is infinite.

^g Ps. lli. 1. The *goodness* of God endureth continually.

^h Is. xlv. 24. I am the Lord that *maketh all things*.

ⁱ Neh. ix. 6. Thou *preservest* them all.

sible; * and in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

* Deut. vi. 4. Hear, O Israel; The LORD our God is *one* LORD.—[Is. vi. 8. Also, I heard the voice of the LORD, saying, Whom shall I send, and who will go for *Us*?—* 1 John v. 7. For there are three that bear record in heaven, the *Father*, the *Word*, and the *Holy Ghost*, and these *three* are *one*.—2 Cor. xiii. 14.

This Article may be divided into two parts. The first asserts the unity of the Godhead, and gives the several attributes belonging to it; the second declares that the Godhead consists of three Persons. That there is a God might have been discovered by reason: first, from the order of causes, which leads us back to one original cause existing necessarily and of itself. 2. From the very idea or notion of a God, which implies in it a necessary existence. 3. From the creation of the world, and the order and usefulness of its several parts. 4. From the consent of all civilized nations, very few, if any, having been so brutish as to deny it. It may likewise be argued by us Christians from the force of conscience, which

* This text of St. John is a disputed one, and therefore has of late not been made use of in support of the doctrine of the Trinity; there being many others, that render it unnecessary. See Commentary.

reproves us when we do ill, and commends us when we do well; as also from prophecies and miracles, which could not have been if there had not been a God.

But, lest human reason should fail of producing so essential a point of knowledge, God has put it beyond all doubt by revelation.

We infer the *Unity* of God from the absurdity of supposing two or more Creators, two or more first causes of all things, two or more supreme Governors of the world. We have the following texts for proving it: Mark xii. 32; Deut. vi. 4; the first Commandment, (Exod. xx. 3.) which St. Paul (1 Cor. viii.) refers to.

The doctrine contained in the second part of the Article is called the doctrine of the Trinity—a word not used in Scripture, but adopted in the second century of the Church. This doctrine may be proved from the circumstance of our Saviour's Baptism—where the Son was being baptized—the Holy Ghost descended—and the Father spoke, *This is my beloved Son, in whom I am well pleased*, Luke iii. 21, 22. Also from the solemn form in which our Saviour instituted Baptism, *Go ye, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*, Matt. xxviii. 19; and from the form of blessing made use of by the early Christians, *The grace of our Lord Jesus Christ, a-*

the love of God, and the communion of the Holy Ghost, be with you all, 2 Cor. xiii. 13; in both which forms the three names are joined together without any distinction. And that these three Persons are of one power, substance, and eternity, is evident, because such attributes and divine honours are ascribed to them in Scripture, as belong, not, and cannot be ascribed to, any other being besides God.

This Article is directed against the Arians and Socinians, who style themselves Unitarians and Anti-Trinitarians.

ARTICLE II.

Of the Word or Son of God, which was made very Man.

^aTHE Son, which is the Word of the Father, begotten from everlasting of the Father, ^bthe very and eternal God, ^cof

^a John i. 14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only *Begotten* of the Father) full of grace and truth.—Mic. v. 2. Whose goings forth have been from of old, from *everlasting*.—John viii. 58. Before Abraham was, *I am*.—John iii. 16.

^b John i. 1. *In the beginning* was the Word, and the Word was with God, and *the Word was God*.—1 John v. 20. We are in him that is true, even in his Son Jesus Christ; this is the *true God*, &c.—Col. i. 16, 17. Heb. i. 8, 10. iii. 4.

^c John x. 30. I and my Father are *one*.

one substance with the Father, ^dtook man's nature in the womb of the blessed Virgin, of her substance, ^eso that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man, who truly suffered, was crucified, ^fdead, and buried, ^gto reconcile his Father to us, ^hand to be a sacrifice not only for

^d Is. vii. 14. Matt. i. 22, 23. Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel, which being interpreted is, *God with us*.—Gal. iv. 4. When the fulness of the time was come, God sent forth his Son, *made of a woman*.—Heb. ii. 17. It behoved him to be made *like unto his brethren*.—Is. ix. 6. Phil. ii. 6, 7, 8.

^e 2 Cor. v. 19. God was in Christ.—Col. ii. 9. In Him dwelleth all the fulness of the Godhead bodily.—1 Tim. iii. 16. God was manifest in the flesh.

^f John xix. 33, 34. When they saw that he was *dead* already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there-out blood and water. *Which is a known sign of actual death in human bodies.*

^g Matt. iii. 17. This is my beloved Son, in whom *I am well pleased*.—Is. xlii. 1. 2 Cor. v. 18.

^h Eph. v. 2. Christ hath loved us, and hath given himself for us, an offering and a *sacrifice* to God for a *sweet-smelling savour*.—Heb. ix. 28. Christ was once *offered* to bear the sins of many.—1 John i. 7. The blood of Jesus Christ cleaseth from *all sin*.—Is. liiii. 5, 6.

original guilt, but also for all actual sins of men.

In this Article, which relates to the second Person in the holy Trinity, we have three principal positions to prove. 1. The Divinity of Christ. 2. His Incarnation. 3. His Atonement. The text, John i. 1, with others here annexed, sufficiently proves the Divinity of Christ. Christ is emphatically called the Word of God, as being the medium through whom God made a full revelation of his will to mankind. Christ allowed himself to be called *God*, and *Lord*, by his disciple, St. Thomas, and acknowledged it before the high priest.

The *Incarnation* of Christ, and *the union* of the two natures, see texts, Is. vii. 14; Matt. i. 22, 23, &c.; also most particularly, Rev. i. 5, 6, 7, 8, 17, 18.

Here note, that since it pleased God to promise, (Gen. iii. 15.) *that the seed of the woman should bruise the serpent's head*, it was necessary that he should be born of a virgin, that so he might not be the seed of man, as all other men are. Also note, that it was necessary for Christ to be incarnate or become man, because as God he could not have suffered; *God being a spirit, and therefore without body, parts, or passions*. Also it is evident that he was a man, from being subject to human passions—*Jesus wept*.

Christ's suffering and atonement. That the Messiah was to suffer was foretold in a variety of passages of the Old Testament. He was to be a *man of sorrows and acquainted with grief, oppressed and afflicted, wounded and bruised, brought to the slaughter, and cut off out of the land of the living.* See the whole of the fifty-third chapter of Isaiah. The suffering of Christ was also typified in all the sacrifices of the Law, and particularly in the Passover and the Scape-goat. Our Saviour forewarned his disciples of his passion; and St. Paul preached to the Thessalonians that Christ must needs have suffered, Acts xvii. 3. And Scripture universally declares, that his suffering was for our reconciliation. 1 Tim. ii. 6, *He gave his life a ransom for all.* See, besides the texts annexed, Eph. ii. 16, 17, 18.

“To be a sacrifice not only for original guilt, &c.” By original guilt is meant that guilt which was incurred by the disobedience of Adam, and transmitted to all his posterity; and by actual sins of men are meant those sins which individuals actually commit; *for there is no man that sinneth not,* 1 Kings viii. 46. See, besides the texts given, 1 John ii. 1.

This Article seems directed against the Socinians, who consider Christ as a mere man, and deny the doctrine of the Atonement.

ARTICLE III.

Of the going down of Christ into Hell.

AS Christ died for us, ^aand was buried, ^cso also it is to be believed, that he went down into hell.

^a 1 Thess. v. 10. Who *died* for us.

^b 1 Cor. xv. 4. He was *buried*.

^c Acts ii. 31. His soul was *not left in hell*.

That Christ descended into hell is not expressly asserted by any of the Evangelists: but they all relate that he expired upon the cross, and that after three days he again appeared alive: and therefore it may be inferred, that in the intermediate time his soul went into the common receptacle for departed souls. But a more direct proof of this proposition may be found in St. Peter's Sermon on the day of Pentecost, in which he applies to the resurrection of our Saviour that passage in the Psalms, *Thou wilt not leave my soul in hell*, &c. Psal. xvi. 10. Christ therefore must have been in hell. It is to be observed, that the word rendered *hell* in the above passage, both in the Septuagint translation, and in the Acts, is *ᾍδης*, *Hades*; and Homer, Hesiod, Plato, and other ancient Greek writers, distinguish *ᾍδης*, the place of departed souls, from *Τάραρος*, the place of punishment for the wicked.

St. Peter is supposed to allude to Christ's descent into hell, when he says, that he went and preached unto the spirits in prison, 1 Pet. iii. 19.

This Article was added because it was a part of the Creed: and it seems probable that this doctrine of Christ's descent into hell was first introduced into the Creeds for the purpose of declaring the actual separation of Christ's soul and body, in opposition to those Heretics, who asserted that the crucifixion was only a trance or deliquium, and that Christ did not really suffer death.

ARTICLE IV.

Of the Resurrection of Christ.

***CHRIST** did truly rise again from death, ^band took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, ^cwhere-

^a Acts x. 40. Him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.—Ps. xvi. 9, 10. Acts ii. 30, 31, 32.

^b Luke xxiv. 39. Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have.—John xx. 27.

^c Luke xxiv. 51. And it came to pass, while he blessed

with he ascended into heaven, ^aand there sitteth, ^auntil he return to judge all men at the last day.

them, he was parted from them, and *carried up into heaven*.—Acts i. 9, 10, 11.

^d Col. iii. 1. Christ *sitteth* on the right hand of God. —Eph. i. 20. Ps. cx. 1.

^c Acts x. 42. He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the *Judge of quick and dead*: xvii. 31. God hath appointed a day, in which he will *judge the world* in righteousness, *by that Man* whom he hath ordained, whereof he hath given assurance unto all men, in that he hath *raised him from the dead*.—Acts iii. 21.

There are four branches in this Article:
 1. Concerning the truth of Christ's resurrection. 2. Concerning the completeness of it. 3. Concerning his ascension and continuance in heaven. 4. Concerning his returning to judge all men at the last day.

We have the authority of St. Peter for affirming, that the resurrection of Christ was foretold by the royal Psalmist; see Acts ii. 29. Our Saviour himself repeatedly foretold the same; see Matt. xvii. 23. and xx. 18, &c.; and he speaks of it to the Jews as a clear demonstration which would be afforded of his divine mission, *Destroy this temple, and in three days I will raise it up*, speaking of the temple of his body, John ii. 18, 19, 21. and he mentions *Jonas* as a type of it.

The doctrine of the resurrection *in general* is proved from Matt. xxviii. 6. *He is not here, for he is risen, as he said: come, see the place where the Lord lay.* And the reasoning of our Saviour with his disciples, (*Behold, &c.* see text given, Luke xxiv. 39,) proves, that when our Lord rose from the dead, he took again his body with flesh and bones; which is also evident from his interview with St. Thomas, who felt the print of the nails whereby he was nailed to the cross, and thrust his hand into his side where he was pierced. His rising with all things appertaining to human nature, appears from Acts x. 41, where St. Peter says, *that he and his fellow disciples did eat and drink with him after he rose from the dead.*

Christ's *ascension*, see texts given.

His future judgment, see texts. The time when this is to be is called the *last day*; for the years and days which this world is to endure are fixed by God, though no one can tell when they shall receive their end.

ARTICLE V.

Of the Holy Ghost.

***THE** Holy Ghost, proceeding from the Father and the Son, ^b is of one substance,

* John xv. 26. But when the Comforter is come, whom *I will send* unto you from the Father, even the

majesty, and glory, with the Father and the Son, 'very and eternal God.

Spirit of Truth, which *proceedeth from the Father*, He shall testify of me.—Acts ii. 32, 33. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, *he hath shed forth this which ye now see and hear.*

^b See the proofs of Article I. ref. *k*.

^c Acts v. 3, 4. Peter said, Ananias, why hath Satan filled thine heart to lie to the *Holy Ghost*? Thou hast not lied unto *men*, but unto God.—Heb. ix. 14. Through the *eternal Spirit*.

In this Article there are two propositions :
 1. That the Holy Ghost *proceeds* from the Father and the Son. 2. That he is of one substance, majesty, and glory, with the Father and the Son, very and eternal God. The first of these appears from the texts given at reference *a*, as also from 1 Pet. i. 11. The second proposition is proved from texts given at reference *c*. The Holy Ghost then is a *distinct Person* from the Father and the Son, inasmuch as such operations are ascribed to him which cannot be ascribed but to a Person distinct from the Father and the Son: as when, Rom. viii. 27, he is said to *make intercession for the saints*; and, John xix. 16, to *come as another Comforter sent by the Father in the name of Christ*. Both which texts sufficiently prove his *personality*, or his being a

distinct Person from the Father and the Son. And he is likewise God, inasmuch as those things are ascribed to him which cannot be ascribed to any but God. For instance, St. Peter, in punishing Ananias and Sapphira, uses the expression, "lying unto the Holy Ghost," and "lying to God," as *equivalent*. The Holy Ghost is said to be *eternal*, Heb. ix. 14; *to teach all things*, John xiv. 26; *to guide into all truth*, John xvi. 13; *to have raised Christ from the dead*, 1 Pet. iii. 18. Also in Gen. i. 3, it is said, that *the Spirit of God moved upon the face of the waters*, whereby we are clearly to understand that the third Person in the Trinity was the first mover in the work of the creation. The Angel told the Virgin Mary, that *the Holy Ghost should overshadow her, and that the Holy Thing born should be called the Son of God*.

The operations of the Holy Ghost are of two kinds,

Ordinary.

Grace.

Extraordinary.

*Inspiration, the gift of miracles, tongues, &c.

The *extraordinary* have long ceased, they being no further necessary, since the Christian

* Divines have distinguished between the inspiration of a prophet and that of a sacred historian, by calling the one inspiration of *suggestion*, the other inspiration of *superintendency*. By the latter they meant that the writer was prevented from committing any material error.

religion is sufficiently established. Grace, or the *ordinary*, (which we are commanded to pray for,) is of two kinds, *preventing* and *co-operating*; for which, see Art. X.

The first part of this Article is directed against the Socinians and the Jews, who hold that the Holy Ghost is not a Person, but an "energy, operation, quality, or power." The earliest controversy upon the subject of this Article was that occasioned by Macedonius. Bishop of Constantinople, in the middle of the fourth century, who denied the divinity of the Holy Ghost, and was on that account deprived of his bishopric.

ARTICLE VI.

Of the Sufficiency of the Holy Scriptures for Salvation.

• **HOLY** Scripture containeth all things necessary to salvation: ^b So that whatso-

^a 2 Tim. iii. 15, 16, 17. From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

^b Is. viii. 20. To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.—Deut. iv. 2. Ye shall not add to the word which I command you, neither shall ye diminish

ever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis.

Exodus.

Leviticus.

Numbers.

Deuteronomy.

Joshua.

Judges.

Ruth.

I. Book of Samuel.

II. Book of Samuel.

sought from it.—Deut. xii. 32. What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.

I. Book of Kings.

II. Book of Kings.

I. Book of Chronicles.

II. Book of Chronicles.

I. Book of Esdras.

II. Book of Esdras.

Book of Esther.

Book of Job.

Psalms.

Proverbs.

Ecclesiastes, or Preacher.

Canticles, or Song of Solomon.

Four Prophets the greater.

Twelve Prophets the less.

And the other Books, as *Hierome* saith, the Church doth read, for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine: Such are these following.

III. Book of Esdras.

IV. Book of Esdras.

Book of Tobias.

Book of Judith.

Rest of the Book of Esther.

- Book of Wisdom.*
- Jesus the Son of Sirach.*
- Baruch the Prophet.*
- Song of the Three Children.*
- Story of Susanna.*
- Of Bell and the Dragon.*
- Prayer of Manasses.*
- I. Book of Maccabees.*
- II. Book of Maccabees.*

All the Books of the New Testament, as they are commonly received, we do receive and account them canonical.

This Article is levelled against the traditions of the *Papists*; who allow the inspiration of the holy Scriptures, but assert that the books of the New Testament do not contain the whole of a Christian's faith and practice. They believe that the Apostles *orally* delivered many doctrines and precepts of the highest importance to our eternal happiness, which are not contained in the New Testament: and they farther believe, that these doctrines and precepts have been faithfully transmitted to the present time; and that there is an infallible authority vested by Christ in his Church to judge of their correctness, and to

distinguish those that are true from those which are false.

In addition to the proofs annexed in support of this Article, it may be remarked that St. John seems to declare, that a belief of what he alone had written was sufficient to ensure eternal life, John xx. 31. And St. Luke tells Theophilus, that he wrote his Gospel that he might know the certainty of those things in which he had been instructed.

By a *canonical* book of Scripture is meant a book which, being written by Divine inspiration, is to be received by us as part of the (*κανὼν*) canon or rule of Christian faith and practice.

The Apocrypha (from *ἀποκρύπτω*) contains no prophecy or authentic mark of inspiration; was all written subsequent to the cessation of prophecy, but before the promulgation of the Gospel; was not included in the Jewish canon, and therefore received no sanction from our Saviour; nor is it ever cited or alluded to in any part of the New Testament; and is therefore not admitted into our canon of Scripture. The Papists first received it into their canon at the Council of Trent; and this still continues one of the many points of difference between the Churches of Rome and England.

ARTICLE VII.

Of the Old Testament.

*** THE** Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, ^b who is the only Mediator between God and man, ^c being both God and Man; ^d wherefore they are

^a Heb. i. 1. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his Son.—Acts iii. 25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in *thy seed* shall *all the kindreds* of the earth be blessed.—Gal. iii. 16. To Abraham and his seed were the promises made. He saith not, And to *seeds*, as of many, but as of one, And to *thy seed*, which is *Christ*.—John v. 46. For had ye believed *Moses*, ye would have believed *Me*; for he wrote of *Me*.—Luke xxiv. 44. These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled which were written in the *Law of Moses*, and in the *Prophets*, and in the *Psalms*, concerning *Me*.

^b 1 Tim. ii. 5. For there is one God, and one Mediator between God and men, the *Man Christ Jesus*.

^c See Article II. ref. *d*, *c*.

^d Heb. xi. 13—17. These all died in faith, *not having received the promises*, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly, if they ha-

not to be heard, which feign that the old fathers did look only for transitory promises. * Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, † nor the civil precepts thereof ought of necessity to be received into any commonwealth: * Yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

been mindful of that country, from whence they came out, they might have had opportunity so have returned. But now they desire a better country, that is, an *heavenly*: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.—Ver. 35. Others were tortured, not accepting deliverance, that they might obtain a *better resurrection*.—1 Cor. x. 1, 2, 3, 4. See Homily on Faith, Part II.

* Gal. v. 1. Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Col. ii. 16, 17. Heb. vii. 12. For the priesthood being changed, there is made of necessity a change also of *the law* *.

† Rom. xiii. 7. Let every soul be subject to the higher powers.—1 Pet. ii. 13, 14.

* Rom. iii. 31. Do we then make void the *law* † through faith? God forbid: yea, we establish the *law* †.—1 Cor. vii. 19. James ii. 8, 9, 10, 11.

* The *ceremonial* law.

† The *moral* law.

This Article was directed against the opinion of certain persons, who thought that the Old Testament after the promulgation of the New, was no longer of any use: and also against the *Anabaptists* and other *Enthusiasts*, who, mistaking some expressions in the Epistles concerning justification by Christ without the *works of the law*, maintained that Christians were under no obligation to obey the moral precepts of the Mosaic dispensation.

The Article therefore first states the agreement of the Old and New Testament, and with reason, for the first promise of our Saviour was given in the Old Testament. And our Saviour was so far from dissolving the moral law, that he even improved it, and made it extend to our very thoughts, as well as our outward actions. See Matt. v. 27, 28. It next asserts, that though free from the *ceremonial*, we are still bound to observe the *moral*, law: to which we would add the strong declaration of Christ himself, "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me." See the proofs.

ARTICLE VIII.

Of the Three Creeds.

THE three Creeds, *Nicene Creed*, *Athanasius's Creed*, and that which is com-

monly called the *Apostles' Creed*, ought thoroughly to be received and believed, for they may be proved by most certain warrants of holy Scripture.

As the doctrines of the Thirty-nine Articles accord with the three *Creeds*, the Scriptures here produced as proofs are equally applicable to the Articles and the *Creeds*.

We learn from the New Testament, that those who first embraced the Gospel, declared their faith in Jesus, as the promised Messiah, in *simple and general terms*. See Acts viii. 37. And there is no ground for supposing that the Apostle required this declaration to be made in any particular form of words. No such formulary is transmitted to us. Every Bishop was authorized to prescribe a formulary for the use of his own Church : and there are still extant, in writers who lived near to the Apostolic age, several abstracts of the Christian faith, which agree in substance but vary in expression. But when heresies gained ground, it became necessary to have a "public standard of faith;" and to this cause we are to attribute the origin of *Creeds*.

By the word *Creed* is meant the substance of a Christian's belief. The Latin word for it is *Symbolum*, which also signifies a watch-word, or signal in war. For as there are cer-

tain marks of distinction used in war, by which the soldiers of one side are distinguished from those of the other; so by these Creeds the orthodox are distinguished from infidels and heretics.

The *Nicene Creed* is so called, because the greater part of it, namely, as far as the words "Holy Ghost," was drawn up at the Council of Nice, or Nicæa, in Bithynia, A. D. 325. The rest of this Creed was added at the Council of Constantinople, A. D. 381, except the words "and the Son," which follow the words "who proceedeth from the Father," and they were inserted A. D. 447. The addition made at Constantinople was caused by the denial of the divinity of the Holy Ghost by Macedonius and his followers.

That which is called *Athanasius's Creed* was certainly not written by that Father. It is not found in his works, nor indeed was it ever heard of till the *sixth century*, above a hundred years after his death, which was A. D. 373: it was then published under his name, probably for the purpose of giving weight to it, or as containing the doctrines which he so ably defended, namely, the doctrine of the ever-blessed Trinity, and the Incarnation of Christ.

The *Apostles' Creed* was not written by the Apostles in person. The opinion, however, which ascribes the framing of it to them is as ancient as the first account we have of the

Creed itself from Ruffinus, in the year 390 : but that opinion is rendered highly improbable by its not being appealed to in elder times as the sacred and unalterable standard. And therefore our Church in this Article, with due caution, styles it, "that which is commonly *called* the Apostles' Creed." But this Creed may be truly styled Apostolical, not only as it contains the sum of the Apostles' doctrine, but because it is very old ; and a form not much unlike this was in use in the days of Irenæus, who was a scholar of Polycarp, the disciple of St. John.

ARTICLE IX.

Of Original, or Birth Sin.

^a ORIGINAL sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) ^b but it is the fault and corruption of

^a Rom. v. 14. Death reigned from Adam to Moses, even over them that had not sinned after the similitude of *Adam's* transgression.

^b Job xxv. 4. How can he be clean that is born of a woman?—Job xiv. 4. Who can bring a clean thing out of an unclean? Not one.—Ps. li. 5. Behold, I was shapen in wickedness, and in sin did my mother conceive me.—Rom. v. 12, 15, 17, 18, 19. 1 Cor. xv. 22. John iii. 6. That which is born of the flesh is flesh.—Rom. vii. 18. I know that in me, that is, in my flesh, dwelleth no good thing.

the nature of every man that naturally is engendered of the offspring of Adam, ^c whereby man is ^d very far gone from original righteousness, and is of his own nature inclined to evil, ^e so that the flesh lusteth always contrary to the Spirit, ^f and therefore in every person born into this world, it deserveth God's wrath and damnation. ^g And this infection of nature doth remain, yea, in them that are regenerated,

^c Gen. v. 3. Gen. vi. 5. God saw that the wickedness of man was great in the earth, and that *every imagination* of the thoughts of his heart was *only evil continually*.—Gen. viii. 21. The imagination of man's heart is *evil* from his youth.—Jer. xvii. 9. The heart is *deceitful above all things*, and desperately wicked: who can know it?—Matt. xv. 18, 19. Ps. xiv. 2, 3. Rom. iii. 10. There is none righteous, no *not one*.

^d The Latin is *quam longissime*, as far as possible.

^e Gal. v. 17. The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other: so that ye cannot do the things that ye would.

^f Rom. vi. 23. The wages of sin is death.—Eph. ii. 3. We were by nature the children of wrath. Rom. iii. 19.

^g Rom. vii. 18, 22, 23. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not. For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

whereby the lust of the flesh, called in Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God.

^b And although there is no condemnation for them that believe and are baptized; ¹ yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

^b Mark xvi. 16. He that believeth and is baptized shall be saved.—Rom. viii. 1. There is therefore now no condemnation to them which are in Christ Jesus.—John v. 24.

¹ Rom. vii. 7. I had not known sin but by the law : for I had not known lust except the law had said, Thou shalt not covet.

By *original* sin is meant the corruption or depravation of human nature, derived from the lapse of our first parents. St. Austin is esteemed first to have called it by this name ; but the doctrine is as early as Christianity itself ; and the writers of the first centuries express it under different names, such as the “ old guilt,” the “ ancient wound,” the “ common curse,” the “ old sin,” and the like.

Amongst many other proofs of it, we have this convincing one—that since infants, as

well as adult persons, have need of a Mediator, it follows that there is something in them that stands in need of being remitted: and what can that be but sin? And since they are not capable of following or imitating any one, it is evident that the *sin* is *the fault or corruption of nature*. See texts, ref. *a, b, c*.

Pelagius, the founder of the Pelagian heresy, denied *original sin* and the *necessity of grace*: and asserted that men might arrive at a state of *impeccability* in this life. He lived in the former part of the fifth century; he was a native of Wales, and his real name was Morgan, which in the Welsh language signifies the same as Πηλάγιος in Greek, namely, *By the sea*.

By the following of Adam is meant the *imitation* of Adam; and

By *original righteousness* is meant that rectitude of nature in which our first parents were created, and which, if they had not sinned, would have been transmitted to all their descendants. The latter part of this Article, "And this infection, &c." is likewise against the Pelagians, who raised a calumny against the orthodox, that they invalidated the efficacy of Baptism, by asserting that any sin or stain remained in the soul after it. The orthodox maintain, on the other hand, that this infection does remain, and is left for an exercise of *our faith*, and to excite our vigilance and constancy in guarding against it: and this

doctrine is grounded upon Scripture. See proofs, ref. *d* and *f*.

The *Roman Catholics* likewise maintain, that original sin is entirely taken away by Baptism. But St. Paul's language to the Galatian converts, (see proofs, *d*.) and St. Peter's admonition to the Christians to whom he writes, (see 1 Pet. ii. 11.) and the affirmation of St. James, (i. 14.) and, in short, the whole tenor of Scripture, is against it. The Epistles of those three Apostles were all written to *baptized* persons, and the Apostles evidently consider them as still liable to the "*infection of nature*," contracted by the fall of man.

ARTICLE X.

Of Free Will.

*** THE** condition of man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: ^b wherefore we have no power to do

^a Rom. viii. 8. They that are in the flesh cannot please God.—2 Cor. iii. 5. We are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God.—John xv. 5. Without me ye can do nothing.—Rom. v. 6.

^b Eph. ii. 1. You hath he quickened who were dead in trespasses and sins.—John vi. 44. No man can come

good works, pleasant and acceptable to God, without the grace of God by Christ preventing us^c, that we may have a good will, and working with us when we have that good will.

unto me, except the Father which hath sent me draw him.—Cant. i. 4. Draw me, we will run after thee.—Phil. ii. 13. It is God which worketh in you both to will and to do, of his own good pleasure.

^c *Preventing* us, that is, *going before* us.

Man was created perfect in his kind, and with a will to choose either good or evil; but by his fall he ceased to be free with relation to good, and became the servant of sin: so that when left to himself, he is hurried on by the blindness of his understanding, and the impetuosity of his passions and appetites, to choose the evil in preference to the good. See texts, *a*. Hence we have need of the assistance of the Holy Spirit, to enable us to choose and perform whatever is good, which as it is the most excellent gift of God, and is *freely given*, is by way of eminence called *grace*.

Grace is of two kinds, *preventing* and *co-operating*. See the Article.

God is said to work in us both “to will and to do.” See texts, *b*. The one seems to import the first beginning, and the other the progress, of a Christian course of life.

That he cannot turn and prepare, &c. These words were added in opposition to the opinion of those, who denied God's *preventing* grace, though they owned his *concurring* or *assisting* grace: the latter being denied only by the Pelagians—the former by those who were called Semi-Pelagians.

The doctrine of this Article has been the subject of much dispute among Christians: some sects contend for the irresistible impulses of grace, while others reject the idea of any influence of the divine Spirit upon the human mind. The best way is to steer a middle course between these two extremes, so as to make the doctrine of divine grace, and the doctrine of free-will or human liberty, unite and conspire to our everlasting good. The first is adapted to excite in us gratitude, faith, and humility; the second to awaken our caution and quicken our diligence.

ARTICLE XI.

Of the Justification of Man.

• **WE** are accounted righteous before God only for the merit of our Lord and Saviour

• Rom. iii. 20—25. Therefore by the deeds of the law shall no flesh be justified in his sight: for by the law is the knowledge of sin. Put now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ, unto all, and upon

Jesus Christ by faith, and not for our own works, or deservings. ^b Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the ^c Homily of Justification.

all them that believe; for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus, &c.—Rom. v. 1. Therefore being justified by faith, we have peace with God.—Phil. iii. 9.

^b Eph. ii. 8, 9. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast.—Rom. iii. 27, 28.

^c There is no Homily with this title. The Homily entitled, *Of the Salvation of all Mankind*, is generally supposed to be here meant.

Justification, in the language of Scripture, signifies the being accounted just or righteous in the sight of God, or the being placed in a state of salvation. When God justifies a man, it is by forgiving him his trespasses, and accepting him as a righteous person, although he is not really and strictly such. To *justify*, in the common spiritual notion of it, is to absolve from guilt, to discharge from punishment.

The word *justification**, or *justify*, in the

* Sanctification is the purifying of our souls by the influence of the Holy Ghost. This follows after justification, and is what we are commanded to pray for, as being necessary for our admission into the mansions of bli

New Testament, always refers to the present life, as in this passage, "Being *now justified* by his blood, we *shall be saved* from wrath through him." Rom. v. 9. See also texts, *a*. Here justification is spoken of as having *already* taken place; but salvation is mentioned as being future. Justification is the remission of sin here on earth: salvation is the attainment of happiness in heaven. In this Article, the words "we are accounted righteous," and "we are justified," are used as synonymous expressions, both in the present tense, and referring to our state in the present life; which state we commence *at our baptism*. And the following Article speaks of works which follow *after* justification, which still more clearly shews that justification refers to the present life. At the same time it should be noted, that we are justified *by* faith, not *because of* faith, (*πίστιν ἕκ πίστεως, διὰ πίστεως, or διὰ τῆς πίστεως*, not *διὰ πίστευ, or διὰ τὴν πίστιν*), for there is no more "merit" in our faith than in our works. Faith, therefore, is not the cause, but the condition, of our justification, which is to be ascribed solely to the merits of Christ. Also it is to be noted, that by "faith only" is not meant faith as it is separated from the other evangelical graces and virtues, but faith as it is opposed to the *rites* of the Mosaical law; for that was the great question that gave occasion to St. Paul's writing so fully upon this head; since many Judaizing Chris-

tians, though they acknowledged Christ to be the true Messiah, thought that the *ceremonial law* of Moses was still to retain its force. In opposition to whom St. Paul says, "we are justified by faith without the works of the *law*," (Rom. iii. 28. and Gal. ii. 16.) meaning the Mosaical dispensation; for he had just before divided all mankind into those who were "within the law," and those who were "without the law," (Rom. ii. 12.) that is, into *Jews* and *Gentiles*.

This Article was directed against the Popish doctrine of human merit; a doctrine inconsistent with the whole scheme of Redemption through Christ.

ARTICLE XII.

Of Good Works.

- ♦ ^a **ALBEIT** that good works, which are the fruits of faith, and follow after justification, ^b cannot put away our sins, and

^a Eph. ii. 10. We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.—Jam. ii. 17, 18. Faith, if it have not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.—John xv. 8. Herein is my Father glorified, that ye bear much fruit.—Ver. 16.—Gal. v. 6.—Col. i. 10.—Tit. iii. 8.

^b Luke xvii. 10. When ye shall have done all th-

endure the severity of God's judgment, 'yet are they pleasing and acceptable to God in Christ, 'and do spring out necessarily of a true and lively faith; 'insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit'.

things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.—Ps. cxliii. 2.

^c Heb. xiii. 16, 20, 21. To do good and to communicate forget not; for with such sacrifices *God is well pleased*, &c.

^d Gal. v. 22, 23. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

^e Matt. vii. 17. Every *good tree* bringeth forth *good fruit*.—Ver. 20. Wherefore by their *fruits* ye shall know them.—1 John iii. 3.

^f Heb. xi. 1. Faith is the substance of things hoped for, the evidence of things not seen.

This Article was not among those of 1552: it was added in 1562, in opposition to the opinions of certain sects, called "Antinomians, Solifidians, and Gospellers," who denied the necessity of good works. There might have been also a general wish in the compilers of these Articles to obviate any mistake which might arise from the preceding Article, in which it is said that "we are justi-

fied by faith only." *Good works* are called the fruits of faith, and are said to follow after justification; that is, after we are placed in a state of justification, by being admitted to partake of the privileges and promises of the Gospel, which we are by baptism. See Art. XI. And we assert, that such works are pleasing and acceptable to God, in opposition to the Roman Church, which thinks that a work cannot be called good, if it is not entirely good, and that nothing can please God in which there is an alloy of sin. We, on the other hand, believe, according to this Article, that a good work is considered by God according to the main both of the action and the intention of him that does it: and that as a father pities his children, so God passes over the defects of those who serve him sincerely, though not perfectly; which is evident from the earnest exhortations in almost every page of the New Testament to the practice of the moral and social duties: and our Saviour illustrates it by his parable of the two men who built houses—his parable of the talents—the ten virgins—and his description of the final judgment. See Matt. xxv.

Here note, that a lively faith is opposed to an *historic* or *dead faith*, which St. James says is useless, and *that* even the devils have; "The devils also *believe* and *tremble*."

ARTICLE XIII.

Of Works before Justification.

***WORKS** done before the grace of Christ and the inspiration of his Spirit are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the ^c School-authors say) deserve grace of congruity: ^d yea, rather, for that they are not done as God has willed and commanded them to be done, ^e we doubt not but they have the nature of sin.

^a John xv. 5. Without (or severed from) me ye *can do nothing*.—Matt. vii. 17. A corrupt tree bringeth forth *evil* fruit.—Rom. viii. 9. If any man have not the *Spirit of Christ*, he is none of his.—Heb. xi. 6. Without faith it is impossible to *please God*.—Rom. viii. 8.

^b Tit. iii. 5. Not by works of righteousness which we have done; but according to *his mercy*, he saved us, by the washing of regeneration, and *renewing of the Holy Ghost*.

^c By the School-authors, or School-men, are meant the writers of scholastic divinity, the age of the Church and form of theology succeeding that of the Fathers being called “the Schools,” because this mode of treating religion arose from the use of academical disputations.

^d Col. iii. 17. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

^e Rom. xiv. 23. Whatsoever is not of faith is sin.
See Homily, “Of good Works,” Part I.

This Article is designed partly against an error of the Pelagians, who contended that the good actions of the heathen were acceptable to God; and to another of the School-men, who in some measure have closed with them in their distinction of good works into merits *ex congruo* and *ex condigno*.

That the actions of unbelievers cannot be acceptable to God, is evident from the particular reason assigned in the Article, viz. "because they spring not of faith in Jesus Christ, &c." since though the action may be good in itself, from the morality and nature of it, it is not good in the sight of God, unless the principles, ends, and motives of the agent be so likewise. (See texts.) The School-men devised a two-fold merit—a merit of congruity, and a merit of condignity: the latter they ascribe to works, which a man does by the assistance of grace, and to which a reward is in *justice* due; the former they ascribe to the works of persons in a state of nature and unbelief, which are to be rewarded only out of *liberality*. This doctrine of the "merit of congruity" is contrary to the notion which the Scripture gives us of persons in an unregenerate state, (see texts, ref. *a*.) and likewise contrary to the doctrine of preventing grace.

ARTICLE XIV.

Of Works of Supererogation.

^a **VOLUNTARY** work, besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required; ^b whereas Christ saith plainly, When ye have done all that are commanded to you, say, *We are unprofitable servants.*

^a Matt. xv. 9. In vain do they worship me, teaching for doctrines the commandments of men.—Col. ii. 8. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the *rudiments of the world*, and not after Christ.

^b Luke xvii. 9, 10. Doth he thank that servant because he did the things that were commanded? I trow not. So likewise ye, when ye shall have done all these things which are commanded you, say, *We are unprofitable servants*, we have done that which was our duty to do.

This Article is against the Romish doctrine of works of *supererogation*; that is, works

which a man does beyond his duty, and beyond what is necessary for his own salvation. Upon this doctrine the Roman Catholics built the theory of a communication of merits, and believed that the superfluous merits of their saints formed a kind of treasure in the Church. Such treasure was of the nature of a bank, of which the pope was the keeper; and that the pope could grant such bills and assignments upon it as he pleased. These bills were called *indulgences*, and the sale of them produced much lucre to the popes, the scandal and absurdity of which occasioned the first beginning of the Reformation.

The doctrine of supererogation was first known about the twelfth or thirteenth century, and it seems to have been founded upon what the papists call "counsels of perfection," that is, rules which are not commanded by Christ, but recommended, which do not oblige all men to follow them under pain of sin, but yet are useful to carry them on to a greater degree of perfection. It is almost needless to say, that there is no foundation for such a doctrine in Scripture. The texts annexed completely subvert it, as also the answer made by the wise virgins in the parable to the foolish, "Not so, lest there be not enough for us and you." See Matt. xxv. 9, &c. and moreover the parable of the unprofitable servant.

ARTICLE XV.

Of Christ alone without Sin.

• **CHRIST**, in the truth of our nature, was made like unto us in all things, ^b (sin only except,) from which he was clearly void both in his flesh and in his spirit. ^c He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world: and sin (as St. John saith) was not in him. ^d But all we the rest (although baptized and born again in Christ, yet) offend in

^a Heb. ii. 14. As the children are partakers of flesh and blood, he also himself likewise took part of the same.—Ver. 17. *In all things* it behoved him to be made like unto his brethren.

^b John xiv. 30. The prince of this world cometh, and hath *nothing* in me.—1 Pet. ii. 22. Who did *no sin*, neither was guile found in his mouth.—1 John iii. 5. In him is *no sin*.

^c John i. 29. Behold the Lamb of God, which taketh away *the sins of the world*.—1 Pet. i. 18, 19. Ye know hat ye were not redeemed with corruptible things, &c. but with the precious blood of Christ, as of a lamb without blemish and *without spot*.—Heb. ix. 26. Now once in the end of the world hath he appeared to put away sin *by this sacrifice of himself*.

^d Jam. iii. 2. In many things we offend all.—Eccl. vii. 20. There is not a just man upon earth that doeth good and inneth not.

many things ; * and if we say we have no sin we deceive ourselves, and the truth is not in us.

* 1 John i. 8. If we say we have no sin, we deceive ourselves, and the truth is not in us.—Ver. 10.

This Article relates to the former, and is put here as another foundation against all works of supererogation, which depending upon the supposed perfection of the saints, this latter likewise is here opposed. The compilers had probably in view also the old Pelagian doctrine of the impeccability of holy men. It consists of two parts : in the former *Christ's freedom* from sin is asserted, and in the latter it is declared that *all men* are guilty of sin.

That Christ was free from sin of every species and denomination, appears from the whole course of his life, as recorded in the Gospels ; and it is expressly asserted in the texts from the Epistles given at ref. *b* and *c*. The Socinians hold that Christ was peccable, which seems to be a consequence of their considering him as a mere man, and of their denial of the doctrine of the atonement. (See Art. II.)

“ But all we the rest, &c.” This part of the Article, which is against the Pelagian doctrine, that persons after baptism (See Art. IX.)

might live without sin, carries with it its own proof: and if there was no other text to prove it, of which there are numbers throughout the Gospels and Epistles, the petition in the Lord's Prayer, "Forgive us our trespasses, &c." is sufficient. Our Saviour would never have taught his disciples such a prayer for them to hand down to posterity, if there was no need of it by man's being able to live without sin. Here note, that when Enoch, Noah, Job, Zacharias, and others, are said in the Scripture to be righteous, they are only said so *comparatively*, and according to the free and undeserved favour of God, who accepts of sincerity of mind instead of absolute perfection.

ARTICLE XVI.

Of Sin after Baptism.

***NOT** every deadly sin willingly committed after baptism is sin against the

* 1 John v. 17. And there is a sin *not* unto death.—1 John i. 9. If we confess *our* sins, he is faithful and just to forgive us our sins, &c.—2 Cor. ii. 6, 7, 8. Sufficient unto such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with over much sorrow. Wherefore, I beseech you, that you would confirm your love toward him.

Holy Ghost, and unpardonable. ^bWherefore the grant of repentance is not to be denied to such as fall into sin after baptism. ^cAfter we have received the Holy Ghost, we may depart from grace given ^d, and fall into sin, ^eand by the grace of God we may rise again, and amend our lives. ^fAnd therefore they are to be condemned

^b There is not at present any sect in this country that maintain this doctrine.

^c Matt. xvi. 16, 17. Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.—Matt. xxvi. 35. Peter said unto him, Though I should die with thee, I will not deny thee.—Ver. 69—74. And a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. Then began he to curse and to swear, saying, I know not the man.

^d The Puritans, in the beginning of the reign of King James the First, wished the words "*though not finally*" to be here introduced, in order to reconcile the doctrine of the defectibility of grace with their opinion of absolute predestination; but the King and Bishops would not allow any such addition.

^e Matt. xxvi. 74, 75. And immediately the cock crew. And Peter remembered the words of Jesus. And he went out, and *wept bitterly*.

^f Gal. vi. 1. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.

which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

This Article is directed against the Novations of old, who held every sin committed after baptism to be unpardonable. This doctrine being revived by some of the Anabaptists and other enthusiasts which sprang up at the beginning of the Reformation; it is not improbable but that the compilers of the Articles had an eye likewise upon their heterodoxy. The latter part is against those who contended that men could not be guilty of sin, after they had once received the Holy Ghost, or divine grace, (see also Art. IX. and XV.) Thus in this Article we have to argue against those who contend for the impeccability of man, as in the preceding notice was taken of a sect who maintain the peccability of Christ.

By *deadly* sin we are not to understand such sins as in the Church of Rome are called *mortal*, in opposition to others called *venial*, (which they got rid of by temporal punishment, as though all sin was not equally criminal in the sight of God,) but deadly sin is here to be understood as opposed to sins of *ignorance* and *infirmity*—for though in the strictness of justice every sin is *deadly*, yet in the dispensation of the Gospel those sins only

are "deadly" that drive away grace, and are wilfully and habitually continued in. Divines are by no means agreed concerning what is here called "sin against the Holy Ghost." This sin is mentioned in the three first Gospels; see Matt. xii. 31, 32. Mark iii. 28, 29. Luke xii. 10. from all which passages it is evident that this sin could not have been committed while our Saviour was upon earth, since he always speaks of the Holy Ghost as not being to come till after his ascension into heaven. (See John vii. 39. and xvi. 7.) And hence it would appear that this sin *consisted in finally rejecting the Gospel as preached by the Apostles, though confirmed by "divers miracles and gifts of the Holy Ghost."* This sin was different from all other sins, and unpardonable in the men of that generation, since it indicated an invincible obstinacy of mind, in rejecting the best of all proofs that could be afforded of the divine mission of Christ.

If this sin can exist in the present day, it must be open and professed *blasphemy* against Christ and his religion, (the historians of which were inspired by the Holy Ghost,) in direct opposition to the plain dictates of reason and common sense.

In addition to the texts in support of the latter part of this Article, the circumstance of St. Peter's denial of Christ, and his repentance, &c. may be adduced; also the instance of Simon Magus, Acts viii. 9—24.

ARTICLE XVII.

Of Predestination and Election.

^a PREDESTINATION to life is the everlasting purpose of God, ^b whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. ^c Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose, by his Spirit working in

^a 2 Tim. i. 9. Who hath *saved* us, and called us with an holy calling, not according to our works, but according to his *own purpose* and *grace*, which was given us in Christ Jesus *before the world began*.

^b Eph. i. 4, 5. According as he hath *chosen us* in Him *before the foundation of the world*, that we should be holy, and without blame before him in love. Having *predestinated* us unto the adoption of children by Jesus Christ to himself, according to *the good pleasure of his will*.—Acts ix. 15. He is a *chosen vessel* unto me.—Rom. ix. 23. The *vessels of mercy* which he had *before prepared* unto *glory*.—2 Thess. ii. 13.—1 Pet. ii. 9.

^c Rom. viii. 30. Whom he did *predestinate*, them he also *called*.—2 Tim. i. 9.—Eph. i. 18.—Heb. iii. 1.

due season: ^d They through grace obey the calling: ^e They be justified freely: ^f They be made sons of God by adoption: ^g They be made like the image of his only-begotten Son Jesus Christ: ^h They walk religiously in good works, ⁱ and at length, by God's mercy, they attain to everlasting felicity.

^k As the godly consideration of prede-

^d Ps. xc. 3. Thy people shall be *willing* in the day of thy power.—Acts xiii. 48. As many as were ordained to eternal life *believed*.—Rom. vi. 17. Ye have *obeyed* from the heart that form of doctrine which was delivered you.

^e Rom. iii. 24. Being *justified freely* by his grace through the redemption that is in Christ Jesus.—Rom. viii. 30. Whom he called, them he also *justified*.

^f Gal. iv. 5. That we might receive the *adoption of sons*.—Ver. 6. 7. And because ye are *sons*, God hath sent forth the Spirit of his Son into your hearts, crying, *Abba, Father*, &c.

^g Rom. viii. 29. Whom he did foreknow, he also did predestinate to be conformed to the *image of his Son*.—1 Cor. xv. 49.—Col. iii. 10.

^h Eph. ii. 10. We are his workmanship, created in Christ Jesus unto *good works*, which God hath before ordained that we should walk in them.

ⁱ Matt. xxv. 34. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Rom. viii. 30. Whom he justified, them he also glorified.—1 Pet. i. 3, 4, 5.

^k Rom. v. 11. We *joy in God through our Lord Jesus Christ*, by whom we have received the atonement.—1 Pet. i. 8. Whom having not seen ye love; in whom

tionation, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, ¹ and such as feel in themselves the working of the Spirit of Christ, ^m mortifying the works of the flesh, ⁿ and their earthly members, ^o and drawing up their mind to high and heavenly things, ^p as well because it doth greatly establish and confirm their faith of eternal salvation,

though now we see him not, yet believing, ye rejoice with *joy unspeakable, and full of glory.*

¹ Eph. iii. 20. According to the power that worketh in us.

^m Rom. viii. 13. If ye *through the Spirit* do mortify the *deeds of the body*, ye shall live.—Gal. v. 24.

ⁿ Col. iii. 5. Mortify therefore your members which are upon *the earth.*

^o Phil. iii. 20. Our conversation *is in heaven.*—Col. iii. 1, 2. If ye then be risen with Christ, seek those things which *are above*, where Christ sitteth at the right hand of God, &c.

^p Rom. viii. 33, 34, 35, 38, 39. Who shall lay any thing to the charge of *God's elect*? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who also maketh intercession for us. Who shall separate us from the love of Christ?—I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which *is in Christ Jesus our Lord.*—2 Tim. i. 12.

to be enjoyed through Christ, ^q as because it doth fervently kindle their love towards God : ^r So for curious and carnal persons, ^s lacking the spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous ^t downfall, ^u whereby the devil doth thrust them either into desperation, or into ^x wretchlessness of unclean living, no less perilous than desperation.

^y Furthermore, we must receive God's

^q 1 John iv. 19. We love him because he first loved us.

^r Col. ii. 18. Intruding into those things which he hath not seen, vainly puffed up in his fleshly mind.

^s Jude 19. These are sensual, *not having the Spirit*.—Rom. viii. 9.

^t The Latin word is *precipitium*, (a precipice,) which seems better to describe the dangerous situation in which such persons are placed.

^u 2 Pet. iii. 15, 16. Account that the *long-suffering* of our Lord is *salvation*, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. As also in all his epistles speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable *wrest*, as they do other Scriptures, to their own destruction.

^x That is, carelessness.

^y Deut. xxix. 29. *Secret things* belong unto the Lord our God, but those things that *are revealed* belong unto us, and to *our children*.—Is. lv. 7. Let the wicked forsake

promises in such wise as they be generally set forth to us in holy Scripture. ²And in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.—Rev. xxii. 17. Let him that is athirst come; and whosoever will, let him take the water of life freely.—Matt. xi. 28: Come unto me, all ye that labour, and are heavy laden, and I will give you rest.

² Mic. vi. 8. *He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.*

Predestination is with reason considered as one of the most abstruse doctrines of theology; and it has, in different ages of the Christian Church, been the fruitful source of a great variety of controversies. This Article upon it is drawn up with great caution and judgment. In the former part of it, which relates to the meaning of the terms *Predestination* and *Election*, the words of Scripture are chiefly used; and the latter part is obviously designed to guard against the evils which might arise from mistaken ideas upon these intricate subjects. The truth of this whole Article will sufficiently appear from the texts annexed; but the reader must observe,

that only the *grace of election* is asserted in it, and that the severity of reprobation is left wholly untouched upon. "And here," says Archdeacon Welchman, "I would advise him to stop, and restrain his curiosity; for the doctrine of predestination is a profound abyss, in sounding which it is but to little purpose for *young men* to busy themselves."

The doctrine of *absolute election* and *reprobation*, as maintained by those called *Supralapsarians* and *Calvinists*, is, "that God has selected a determinate number of men, on whom he will bestow eternal happiness, while he consigns all the rest to eternal punishment." The *Sublapsarians* maintain the absolute election of some, but think that God does not reprobate the rest, but passes them over as unworthy his regard and attention. Arminius opposed these doctrines, but not till after our Articles were compiled. Calvin nearly followed the opinions of Austin and the Latin Church; and Arminius those of Chrysostom and the Greek Church.

It is to be observed, as we said before, that *reprobation* is not mentioned in this Article; and it cannot be said that our Church favours absolute predestination, as in the preceding Article it is asserted, that we may fall from grace given: for if we be not absolutely predestinated to *persevere in grace*, we cannot be absolutely predestinated to salvation: and in the Catechism of our Church it is said, the

God the Son redeemed ALL mankind ; which is not consistent with the doctrine of absolute election and reprobation : and in the Communion Service it is said, that Christ, by the one oblation of himself once offered, made there a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the WHOLE world.

The last branch of this Article, beginning with the words, " As the godly, &c." seems to have been directed against a set of profligate enthusiasts, who, at the time of the Reformation, urged the will of God as an excuse for their vices. The impiety and mischief of such a principle, which is a most unjustifiable perversion of the doctrine of predestination, are equally obvious.

ARTICLE XVIII.

Of obtaining eternal Salvation only by the Name of Christ.

^a **THEY** ^b also are to be had accursed, that presume to say, that every man shall .

^a It was a custom in the primitive church to condemn errors in this form: If any one holds such an error, *anathema sit*; which we translate, *let him be accursed*. This practice seems to have been derived from some expressions of Scripture.—Rom. ix. 3; 1 Cor. xvi. 22; Gal. i. 8. This Anathema excluded persons from communion with the Church of Christ.

^b Rom; iii. 9. Both *Jews* and *Gentiles* are all under

be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. ° For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

sin.—Ver. 23. *All* have sinned and come short of the glory of God.—Ver. 20. By the deeds of the law shall *no* flesh be justified.

° Acts iv. 12. Neither is there salvation in any other; for there is *none other name* given among men *whereby we must be saved*.

This Article is to be considered as directed against those who maintained that it was a matter of indifference whether men embraced the Gospel or not; that all religions were equally acceptable to God; and that all men would obtain salvation, although they rejected the Gospel, provided they observed the rules of the religion they professed, and acted in conformity to the dictates of reason.

It is important to observe the exact words here used, that “every man shall be saved by the *law* or *sect* which he professeth;” that is, by virtue of his *religion*, whatever it may be, without the merits of Christ. Let it not therefore be supposed, that this Article confines salvation to one sect of Christianity, for it has no reference whatever to the unhappy di-

visions which have always subsisted, and still do subsist, among Christians. Nor let it be supposed that it excludes from the benefit of Christ's redemption all to whom the Gospel has not been made known. Concerning such it is silent : and it only declares those men to deserve being anathematized, who hold all religions to be indifferent matters, as if God regarded them all alike ; whereas the religion of Christ is still the only way God has instituted to salvation. The impiety that the Article thus condemns, was first broached by some of the Heathen orators and philosophers in the fourth century, in their addresses to the Christian Emperors for the tolerance of Paganism.

ARTICLE XIX.

Of the Church.

THE visible church of Christ is a congregation of faithful men, ^a in the which

^a The Latin word is *Ecclesia*, but our word Church is derived from the Greek word *Κυριακή*, from whence the Scots call it *Kirk*. There seems to be this difference between the words *Ἐκκλησία* and *Κυριακή*, (or *οἶκος Κυριακός*,) that *Ἐκκλησία* (from *ἐκκαλεῖν*, *evocare*) in the first place signifies the congregation met together in a place, and then the place where they meet. *Κυριακή*, in the first place, signifies the place where the congregation meets, and then the congregation that meets in that place.

^b 1 Cor. i. 2. Unto the church of God which is at

the pure word of God is preached, ^dand the Sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Hierusalem*, *Alexandria*, and *Antioch*, have erred, so also the Church of *Rome* hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

Corinth, to them that are sanctified in Christ Jesus, called to be saints, with *all that in every place* call upon the name of Jesus Christ *our Lord*, both *theirs and ours*.—Col. i. 2. To the saints and *faithful* brethren in Christ.

^c Rom. x. 17. Faith cometh by hearing, and hearing by the word of God.

^d Acts viii. 12. When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were *baptized*, both men and women.—Acts ii. 42. They continued stedfastly in the Apostles' doctrine and fellowship, and in *breaking of bread*, and in prayers.—1 Cor. xi. 26.

We now come to the fourth and last division of the Articles; those which relate to Christians as members of a religious society: and the first point to be settled on this subject is the meaning of the word "Church."

This Article, together with some that follow it, relates to the fundamental difference be-

tween us and the Roman Catholics. They teaching us that we are to judge of doctrines by the authority and decisions of the Church ; whereas we affirm, that we are first to examine the doctrine, and according to that to judge of the purity of the Church.

The expression *visible* Church seems to be here used in contradistinction to the invisible Church of Christ, that is, the saints in heaven.

It is well known that the Church of Rome considers itself as the only *Christian* Church ; but by this excellent definition here given of a Church, (viz. a congregation, &c.) we extend the name to all that profess the Christian religion, and believe in the Father, Son, and Holy Ghost, baptizing its members in their name, and celebrating the Lord's Supper as Christ hath appointed.

The latter part of this Article relates to the pretended claim of infallibility in the Church of Rome : and the compilers of our Articles have very wisely taken the first opportunity which the plan of their arrangement allowed, to deny this claim ; since, if it were admitted, all the other doctrines of popery would at once be established : an infallible Church could not maintain an untrue doctrine.

The Churches of Jerusalem, Alexandria, and Antioch, are here mentioned, because they were the most famous ones, and were advanced to the dignity of being patriarchal

Churches, as well as that of Rome. Jerusalem was governed by two of our Saviour's apostles successively. Alexandria and Antioch are said to have been founded by St. Peter, either in person or by proxy.

Here note, that the words of our Saviour given at Matt. xvi. 18, "Upon this rock will I build my Church, &c." are to be understood only of the catholic or universal Church, and not of any particular Church, much less of the Roman Church, as the papists vainly argue.

ARTICLE XX.

Of the Authority of the Church.

***THE Church hath power to decree rites or ceremonies, ^b and authority in contro-**

^a 1 Cor. xiv. 40. Let all things be done *decently* and *in order*.—Tit. i. 5. For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting.

^b Acts xv. 5, 6. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together, for to consider of this matter.—Ver. 22. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, &c.—Ver. 23, 24, 25. And wrote letters by them after this manner: The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria-

texts of Scripture, perverted from their proper meaning, and which would not stand the test of being compared with other passages of Scripture.

ARTICLE XXI.

Of the Authority of General Councils.

*** GENERAL** Councils may not be gathered together without the commandment and will of princes; ^b and when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God.

^c Wherefore things ordained by them as necessary to salvation, have neither strength

^a Rom. xiii. 1. Let every soul be subject to the higher powers.—See 2 Chron. xxix. 4. and xxiv. 9.

^b Acts v. 40, 41. And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the *council*, rejoicing that they were counted worthy to suffer shame for his name.

^c Is. viii. 20. See Art. VI. note *b*; and Art. XX. note *d*.

nor authority, unless it may be declared that they be taken out of holy Scripture.

In the last Article the power of an individual Church was considered: this relates to the authority of *General Councils*, which are the aggregate of *all particular Churches*, that is, of persons lawfully appointed to represent them.

What is generally considered the first Council, was held at Jerusalem, in consequence of a dispute which had arisen at Antioch concerning the necessity of circumcising Gentile converts: when Paul and Barnabas, and certain others of them, going up to Jerusalem unto the apostles and elders about this question, the apostles and elders came together to consider of this matter. After a consultation they decided that the Gentiles should not be circumcised; and sent their decree, which they declared to be made under the direction of the Holy Ghost, to all the Churches, and commanded that it should be the rule of their conduct. But it is to be particularly noticed, that this Council differed from all subsequent ones in this circumstance, that its members were under the especial guidance of the Holy Spirit, and may be called by way of distinction, the Apostolical Council. After this it does not appear that there was any public meeting of Christians for the purpose

of discussing any contested point, till the middle of the second century. From that time Councils became frequent, but as they consisted only of those who belonged to particular districts or countries, they were called Provincial or National Councils. The first General Council was that of Nice, convened by the Emperor Constantine, A. D. 325; the second of Constantinople, in 381, by Theodosius the Great; the third of Ephesus, by Theodosius, jun. A. D. 431; the fourth at Chalcedon, by the Emperor Marcian, A. D. 451. The Popes of Rome at length assumed the right of summoning General Councils, and the first which met by their authority was the first Lateran Council, in the year 1132.

Authors are not agreed about the number of General Councils: Papists usually reckon eighteen, Protestant writers not so many. The last General Council was that held at Trent, for the purpose of checking the progress of the Reformation. It first met by the command of Pope Paul III. A. D. 1545, and it ended under Pius IV. A. D. 1563, having been suspended from the year 1552 to 1562.

Our Article states two things respecting these Councils, viz. first, that they should not be gathered unless by princes; secondly, that they are fallible and have erred, &c. The first of these things is evident, not only from the whole tenor of Scripture, which advises subordination to the higher powers, but also

from the ancient practice of summoning Councils; the second is likewise evident, and beyond dispute.

The inference, "wherefore things ordained by them, &c." is a very natural and necessary one, for which see Article VI.

ARTICLE XXII.

Of Purgatory.

THE Romish doctrine concerning ^a purgatory, ^b pardons, ^c worshipping and adoration, ^d as well of images as of reliques,

^a Luke xxiii. 43. And Jesus said unto him, (the thief on the cross,) Verily I say unto thee, *To-day* shalt thou be with me in paradise.—Heb. x. 14. By one offering he hath *perfected for ever* them that are sanctified.—1 John i. 7. The blood of Jesus Christ cleanseth from all unrighteousness.—Rev. xiv. 13.—Romans viii. 5. There is no condemnation for them that are in Christ Jesus.

^b Dan. ix. 9. *To the Lord our God* belong mercies and *forgivenesses*.—Ps. xlix. 7.

^c Exod. xx. 4, 5. Thou shalt not make unto thee any *graven image*, or the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not *bow down* thyself to them.

^d 2 Kings xviii. 4. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the *brazen serpent*, which Moses had made; for unto those days the children of Israel did *burn incense* to it.

and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

^c Acts x. 25, 26. As Peter was coming in, Cornelius met him, and fell down at his feet; and *worshipped him*. But Peter took him up, saying, Stand up, I myself also am a man.—Acts xiv. 13, 14, 15.—Rev. xix. 10.

^f Matt. iv. 10. It is written, Thou shalt worship *the Lord thy God*, and *him only* shalt thou serve.

This Article is entitled *Of Purgatory*, but it relates to four other doctrines as well as Purgatory, all of which were maintained by the Church of Rome, and were rejected by our Church, and indeed by all Protestants at the time of the Reformation.

The doctrine of Purgatory is founded upon this notion, viz. that every man is liable both to temporal and eternal punishment for his sins; that God does indeed on account of the merits of Christ, remit the eternal, but that man is still subject to the temporal; which he must expiate by acts of penance and sorrow in this world: that this expiation does not fully take place in this life, but that there is an intermediate state for *purging* them from the effect of all their sins, called *purgatory*, which may be alleviated and shortened.

by the prayers of men here on earth, by the intercession of the saints in heaven, and above all by the sacrifice of the mass offered by the priests in the name of sinners. The texts given, ref. *a*, sufficiently overthrow this doctrine, of which there is not the slightest mention in Scripture.

Pardons, otherwise called indulgences. This doctrine is founded on the distinction between the temporal and eternal punishment of sin, and the pardon is the remission of the temporal, which is believed to be done by a power lodged singly in the Pope, derived from these words, "Feed my sheep," and "To thee will I give the keys of the kingdom of heaven." See also the comment on Art. XIV. For the support of the doctrine of indulgences, there is not one passage in holy Scripture; but there are several which are inconsistent with the doctrine and practice of the Church of Rome in this particular, see texts; ref. *a*, *b*. To which we would add those remarkable words of St. Peter, Acts iv. 12. "Neither is there salvation in any other," &c.

Worshipping and adoration of images. Images are supposed to have been introduced into churches in the fifth century, and it was probably first done to preserve the remembrance, and do honour to the memory of departed saints. In the ninth century they were very prevalent; and it was decreed by th

Council of Trent, the last General Council, "that due worship should be given to images." It is almost needless to state how very dissonant this practice is with the tenor of Scripture. See, besides texts ref. c, 1 John v. 21.

The fourth doctrine condemned in this Article is the "worshipping and adoration of reliques." It does not appear that this practice existed in the three first centuries; but in the fourth century, when the pure and simple worship of the Gospel began to be debased by superstitious practices, we find strong proofs of an excessive love for every thing which had belonged to those who had distinguished themselves by their exertions or their sufferings for the truth of Christianity; and especially for any part of their garment, hair, or bones. The Council of Trent authorized the adoration of reliques, and they continue in high esteem among the papists of the present day. Of this doctrine it need only be said, that it is grounded upon no warranty of holy Scripture, is directly contrary to the practice of the primitive Christians, and utterly irreconcilable with common sense. See texts, ref. d.

Invocation of saints. The practice of invoking saints was not known in the three first centuries, or in the middle of the fourth. In the fifth century they prayed to God to listen to the intercession of his saints and martyrs; not long afterwards litanies were ap-

appropriated to them, and at length by an easy transition prayers were offered to them in the same manner as to God and Christ. Thus the invocation of saints became an established practice of the Christian Church; it was continued through the dark ages; and the Council of Trent decreed, that all men are to be condemned who do not own that the saints reigning with Christ offer their prayers to God for men, and that it is useful to invoke them to procure their assistance in asking God for blessings through Christ. For the overthrowing of this doctrine, see texts, ref. *e, f*.

ARTICLE XXIII.

Of Ministering in the Congregation.

*** IT** is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. **b** And those we ought to judge lawfully called

a Jer. xxiii. 21. I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.—Heb. v. 4. No man taketh this honour unto himself, but he that is called of God, as Aaron was.—Lev. viii.

b Acts xiii. 2, 3. As they ministered to the Lord

and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.

and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and *laid their hands on them*, they *sent them away*.—1 Tim. iv. 14; 2 Tim. ii. 2; Tit. i. 5.

This Article consists of two parts: the former asserts the unlawfulness of exercising the public offices of religion without a regular appointment; and the latter relates to the authority by which ministers are to be appointed. See texts.

ARTICLE XXIV.

Of Speaking in the Congregation in such a Tongue as the People understandeth.

• **IT** is a thing plainly repugnant to the Word of God, and the custom of the

* 1 Cor. xiv. 5. For greater is he that prophesieth, than he that speaketh with tongues, except he interpret, that *the church* may receive *edifying*.—Ver. 9. Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air.—Ver. 11. If I know not the meaning of the voice, I shall be unto him a *barbarian*, and he that speaketh shall be a *barbarian* unto me.—Ver. 23.

primitive Church, to have public prayer in the church, or to minister the sacraments in a tongue not understood of the people.

▲ If therefore *the whole church* be come together into some place, and all speak with tongues, and there come in those that are unlearned or unbelievers, will they not say ye are *mad*?

As the object for which Christians assemble themselves together is to hear the word of God, to offer their united prayers and praises to their heavenly Father, and to participate in those holy ordinances which it hath pleased the divine Author of our religion to institute; it seems obvious to common sense that the public service of the Church should be performed in a language understood by the congregation. See texts.

← This Article is against the Romish Church, whose primary object has always been to keep the laity in the dark with respect to religion: the whole of their Liturgy is still in Latin.

ARTICLE XXV.

Of the Sacraments.

SACRAMENTS ordained of Christ, be not only badges or tokens of Christian

^a Acts ii. 41, 42. Then they that gladly received his word were *baptized*, and the same day there were ad ded

men's profession; ^b but rather they be certain sure witnesses, and effectual signs of grace and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

^c There are two sacraments ordained of Christ our Lord in the Gospel, that is to say, *Baptism*, ^d and the *Supper of the Lord*.

unto them about three thousand souls. And they continued stedfastly in the Apostles' doctrine and fellowship, and *in breaking of bread*.—Gal. iii. 27; 1 Cor. xi. 26.

^b 1 Pet. iii. 20, 21. The long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is eight souls, were saved by water; the like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.—1 Cor. x. 16. The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the *communion* of the body of Christ?

^c Matt. xxviii. 19. Go ye therefore and teach all nations, *baptising* them.

^d 1 Cor. xi. 23, 24, 25. The Lord Jesus, the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood. This do ye, as oft as ye drink it, in remembrance of me,

• Those five commonly called Sacraments, that is to say, confirmation, 'penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel, being such as have grown, partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures : ^e But yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

^b The Sacraments were not ordained of

^e " No man ought to take these for sacraments in such signification and meaning as the sacraments of *Baptism* and the *Lord's Supper* are : but either for godly states of life, necessary in Christ's church, and therefore worthy to be set forth by public action, and solemnity, by the ministry of the Church, or else judged to be such ordinances as make for the *instruction, comfort, and edification* of Christ's church." *Homily of Com. Prayer and Sacraments.*

^f Absolution.

^g " And as for the number of them (the sacraments) if they should be considered according to the exact signification of a sacrament, namely, for the *visible signs*, expressly commanded in the New Testament, *wherunto is annexed the promise of free forgiveness of our sins, and of our holiness, and joining in Christ*, there be but two : namely, *Baptism* and the *supper of the Lord*." *Hom. of Com. Prayer and Sacraments.*

^h 1 Cor. xi. 27, 28, 29. Whosoever shall eat, this

Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: But they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.

bread, and drink this cup of the Lord *unworthily*, shall be *guilty* of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh *unworthily*, eateth and drinketh *damnation to himself*, not discerning the Lord's body.

We have now before us a series of Articles, seven in number, which treat of the Christian doctrine of Sacraments. The two first relate to Sacraments in general, the third to Baptism, and the other four to the Lord's Supper. Under this Article we are to consider the meaning of the word "Sacrament," and to distinguish the *real* Sacraments from the pretended ones of the Church of Rome.

A sacrament is well defined in our Catechism to be an outward and visible sign of an inward and spiritual grace, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof. Therefore a Sacrament is, &c. See the Article.

Christ instituted but two Sacraments, viz. the *Supper of the Lord*, in the night in which he was betrayed, and *Baptism*, after his resurrection. See texts, ref. c, d.

The first of the five Popish Sacraments mentioned in this Article, and which our Church does not acknowledge as Sacraments, is *Confirmation*.

Confirmation is received by us as a *religious ordinance*, and for the grounds on which it is so received, read Acts viii. 14. and Acts xix. 5. So far only then does our Church receive Confirmation, confining it to prayer and the imposition of hands, without the chrism or the sign of the cross used by the Roman Catholics; and it believes it to be derived from the practice of the Apostles. But as it is not a regular institution of Christ or his Apostles, like Baptism and the Lord's Supper, with a written command that it should be continued in future ages, and a promise that it will be attended with inward grace, we reject it as a Sacrament.

Penance, as practised by the Papists, is a corruption of a part of ancient ecclesiastical discipline, and was perverted into its present form of a Sacrament by the management and contrivance of the Clergy in the dark ages.

Orders we allow to a holy function, but wanting the essential qualities of a Sacrament.

Matrimony has no claim whatever to be

considered as a Christian Sacrament, since it was not instituted by our Saviour, nor was its original character changed by the Gospel.

Lastly, we entirely reject *Extreme Unction*, as having no other foundation in Scripture than that of a symbolical rite incidentally mentioned in Scripture, as accompanying the miraculous healing of bodily diseases in the apostolic age.

These five therefore are not to be accounted Sacraments, viz. in the strict and proper sense of the word: they were not instituted as such by Christ or his Apostles, nor were they known by that name in the primitive ages of the Church.

The Sacraments, &c. By the word *Sacraments* in this clause the Church means the *sacramental elements*; and she manifestly strikes at the known practice of the Papists, who elevate the host, and carry it about to be seen and adored by the people. Though the clause therefore is in the plural number, it relates only to the Lord's Supper.

Worthily, i. e. with repentance and faith.

Damnation, i. e. condemnation.

ARTICLE XXVI.

Of the Unworthiness of the Ministers, which hinders not the Effect of the Sacraments.

• **ALTHOUGH** in the visible church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments; ^b yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God, and in the receiving of the sacraments; ^c neither is

^a John vi. 70. Jesus answered them, have not I chosen you twelve, and one of you is a *devil*?—Matt. xiii. 47, 48, 49. The kingdom of heaven is like unto a net, which was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

^b Matt. xxiii. 2, 3. The scribes and pharisees sit in Moses' seat. All therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say, and do not.

^c Matt. vii. 22, 23. Many will say to me in that day, Lord, Lord, have we not *prophesied* in thy name? and in thy name have cast out devils? and in thy name done wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity.—Phil. i. 15, 18.

~~the effect~~ of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them, which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

This Article is against the Anabaptists, who maintained that not only héresy, and schism, but personal sins also invalidated the sacred functions of Christian ministers.

The ministers of the Gospel do not minister their own, but Christ's Sacraments, and the Church in receiving them hath respect to Christ himself, and not to them, and therefore she receives them not so much from the ministers, as from Christ through their hands. The virtue therefore and efficacy of the Sacraments, since it depends upon Christ alone, cannot be hindered by a minister, how wicked

soever he may be. See texts, ref. *b*. In a word, if the faults of ministers vitiate the Sacraments, no one can tell whether he has received the Lord's supper, or whether he was baptized or not.

The last part of this Article is so clear that it needs no explanation, and so evident that it needs no proof.

ARTICLE XXVII.

Of Baptism.

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; ^bbut it is also a sign of regeneration, or new birth; ^cwhereby, as by an instrument, they that receive baptism rightly are grafted into-

^a Acts ii. 41.—See Art. XXV. note *a*.

^b John iii. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—Tit. iii. 5. According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

^c 1 Cor. xii. 12, 13. For as the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ. For by one Spirit we are all *baptized into one body*.—Eph. i. 22, 23. *The church*, which is his body.

the Church: ^d The promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed, ^e faith is confirmed, ^f and grace increased, by virtue of prayer unto God. ^g The baptism of young chil-

^d Acts ii. 38. Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for *the remission of sins*, and ye shall receive the *Holy Ghost*.—Acts xxii. 16.—Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

^e Acts ii. 41, 42. Then they that gladly received his word were baptized—and they continued *steadfastly* in the apostles' doctrine, &c.

^f Col. i. 9, 10. For this cause we also—do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.—Luke xvii. 5.—xi. 13.

^g Gen. xvii. 9, 12. God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee in their generations. He that is eight days old shall be circumcised—Mark x. 13, 14. And they brought young children to him, that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for such is the kingdom of God.—Ver. 15, 16.—Acts ii. 38, 39. Be baptized, every one of you, &c. for *the promise* is unto *you* and *your children*, &c.—1 Cor. vii. 14.

dren is any wise to be retained in the Church, as most agreeable with the institution of Christ.

As it was by Circumcision that the Jews were distinguished from the Gentiles; so it is by Baptism that Christians are distinguished both from Jews and others; but this is not all, it is likewise a sign of Regeneration or new birth, i. e. whereas we are by nature born in sin and children of wrath, we are hereby made the children of grace, children of God, members of Christ, and heirs of the kingdom of Heaven. Thus St. Paul, see texts, ref. *b*. Baptism therefore is a federal admission into Christianity: it is the seal of a contract in which all the blessings and privileges of the Gospel are on God's part conditionally promised to the persons baptized: and they on the other hand engage, by a solemn profession and vow, to maintain the doctrines and observe the precepts of the Christian religion.

Baptism as a religious rite is not confined to Christianity: it was in use both among the Heathen and the Jews. The Jews principally used it at the admission of those Gentile converts whom they did not circumcise.

St. John the forerunner of Christ baptized all those who looked for the coming of Christ

upon their repentance and confessing of their sins. But our Sacrament of Baptism was instituted by Christ after his resurrection in that solemn form, "Go ye, teach all nations, baptizing them," &c. See Matt. xxviii. 19.

The last head in this Article relates to the Baptism of Infants, which is spoken of with that moderation which appears eminently through all the Articles of our Church. On this head it is only said to be most agreeable with the institution, and therefore that it is in any ways to be retained in the Church. See texts, ref. *g*.

Peter Bouis, a Frenchman who lived about the year 1030, was the first Antipædobaptist teacher who had a regular congregation. The Antibaptists of Germany took their rise in the beginning of the 16th century: but it does not appear that there was any congregation of Anabaptists in England till the year 1640.

ARTICLE XXVIII.

Of the Lord's Supper.

*** THE** supper of the Lord is not only a sign of the love that Christians ought to

^a John iv. 11. Beloved, if God so loved us, we ought also to love one another.—1 Cor. x. 17. For we being

have among themselves one to another ;
^b but rather it is a sacrament of our redemption by Christ's death, ^c insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ ; and likewise the cup of blessing is a partaking of the blood of Christ.

^d Transubstantiation (or the change of the substance of bread and wine) in the supper of the Lord, cannot be proved by holy writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

many are one bread, and one body, for we are all partakers of that one bread.

^b Luke xxii. 19, 20. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you ; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. Matt. xxvi. 26, 27, 28.

^c 1 Cor. x. 16. The cup of blessing, which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ,

^d 1 Cor. xi. 26. As often as ye eat this *bread*, and drink this cup, ye do *shew the Lord's death till he come*.

• The body of Christ is given, taken, and eaten, in the supper only after an heavenly and spiritual manner. ' And the mean whereby the body of Christ is received and eaten in the supper is faith.

• The sacrament of the Lord's supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

• John vi. 51, 54, 60, 61, 63. I am the living bread, which came down from heaven; if any man eat of this bread, he shall live for ever. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. Many of his disciples, when they heard this, said, This is a hard saying, who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? It is the *Spirit* that quickeneth, the *flesh* profiteth nothing: The words that I speak unto you, they are *spirit* and they are *life*.

• John vi. 35. Jesus said unto them, I am the bread of life: he that *cometh to me* shall never hunger, and he that *believeth on me* shall never thirst.

• Matt. xxvi. 26, 27.—See note b.

The institution of the Sacrament of the Lord's Supper is recorded by the three first Evangelists, and by the Apostle St. Paul, whose words differ very little from those of his companion St. Luke: and the only difference between St. Matthew and St. Mark is, that the latter omits the words, "for the re-

mission of sins." There is a very general agreement among them all. This Sacrament being thus instituted was adopted by all early Christians with very few exceptions, and no modern sect rejects it except the Quakers and some Mystics, who make the whole of religion to consist of contemplative love.

The texts subjoined admirably well prove the substance of the Article.

The second part of this Article condemns the popish doctrine of *transubstantiation*, or the *change of the substance* of bread and wine into the real substance of Christ's body and blood in the administration of the Lord's Supper. The idea of Christ's bodily presence in the Eucharist was first started in the beginning of the eighth century; and it owed its rise to the indiscretion of preachers and writers of warm imaginations, who, instead of explaining judiciously the lofty figures of Scripture language, understood and urged them in their literal sense. That this doctrine is repugnant to Scripture is evident from the proof given *ref. d*; and it overthrows the nature of a Sacrament, because it supposes what we eat and drink to be not the sign, but the thing signified.

Faith and repentance are the means whereby we reap benefit from the Eucharist.

The last part of this Article refers also to the Papists, among whom it is the custom to reserve part of the consecrated bread for the

purpose of giving it to the sick or other absent persons at some future time : they also carry about the host when consecrated, in solemn procession, elevate it with superstitious ceremony, and worship it in the same manner as they would worship Christ.

ARTICLE XXIX.

Of the Wicked, which do not eat the Body of Christ in the Use of the Lord's Supper.

THE wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the sacrament of the body and blood of Christ ; yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

^a John xiii. 26, 27. When he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him.—1 Cor. xi. 29. He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

This Article is connected with the preceding, and follows from it : it was probably directed against the Papists, who contend that the mere receiving of the Lord's supper pro-

cures remission of sins *ex opere operato*, as it were mechanically, whatever may be the character and disposition of the communicant: and further, this Article, which is drawn up in the very words of St. Augustine, entirely overthrows the doctrine of transubstantiation; for if the elements be changed into the very body and blood of Christ, then no reason can be assigned why wicked men, and even mice, may not eat the body of Christ.

ARTICLE XXX.

Of both Kinds.

* **THE** cup of the Lord is not to be denied to the lay people: For both the parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

* Matt. xxvi. 27. And he took the *cup*, and gave thanks, and gave it to them, saying, Drink ye *all* of it.—Mark xiv. 23. And he took the *cup*, and when he had given thanks, he gave it to them, and they *all* drank of it.—1 Cor. xi. 26. As often as ye *eat this bread, and drink this cup*, ye do shew the Lord's death till he come.

It appears from the unanimous testimony of the fathers, and from all the ancient rituals and liturgies, that the Sacrament of the Lord's Supper was in the early ages of the Chu

administered in both kinds as well to the laity as to the clergy, The practice of denying the cup to the laity arose out of the doctrine of transubstantiation. The belief that the sacramental bread and wine were actually converted into the body and blood of Christ, naturally produced in a weak and superstitious age an anxious fear lest any part of them should be lost or wasted. To prevent any thing of this kind in the bread, small wafers were used, which were put at once into the mouths of the communicants by the ministers: but the priests having in vain endeavoured to prevent the occasional spilling of the wine, first by sopping the bread in it, then by having tubes to convey it into the mouth, and by various other means, it was at last determined to withhold the cup entirely from the laity. And this doctrine, after spreading gradually for nearly three centuries, was at last established by the authority of the Council of Constance in the year 1414.

ARTICLE XXXI.

Of the One Oblation of Christ finished upon the Cross.

THE offering of Christ once made, ^a is that perfect redemption, propitiation, and

^a Heb. ix. 26. *Once* in the end of the world hath he appeared, to put away sin by the sacrifice of himself.

^b John i. 29. The next day John seeth Jesus coming

satisfaction for all the sins of the whole world, both original and actual: ‘And there is none other satisfaction for sin but that alone. ‘Wherefore the sacrifices of ‘masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 1 John ii. 1, 2. And he is the propitiation for our sins; and not for ours only, but also for the sins of *the whole world*.

‘Heb. x. 14, 26. By one offering he hath for ever perfected them that are sanctified. There remaineth no more sacrifice for sins.—Ver. 10.

‘Heb. ix. 25, 26. Nor yet that he should offer himself *often*; as the high priest entereth into the holy place every year with the blood of others: For then he must *often* have suffered since the foundation of the world: But now *once* in the end of the world he hath appeared, to put away sin by the sacrifice of himself.

‘“Masses” was the name of the Lord’s Supper in England till the middle of the reign of Edward VI.

This Article is directed against the doctrine and practice of the Romish Church with respect to masses. The Papists, believing that the bread and wine are by consecration changed into the real body and blood of Christ, consider Christ as offered up to God

at every celebration of the Eucharist: and maintain that this sacrifice of Christ will be the means of shortening the pains of purgatory, and of reconciling God to those who shall procure such masses to be said whether they be living or dead. No words can be more direct against this doctrine of masses than the proofs subjoined.

ARTICLE XXXII.

Of the Marriage of Priests.

*** BISHOPS**, priests, and deacons, are not commanded by God's law either to vow the estate of single life, or to abstain from marriage: Therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

^a Heb. xiii. 4. Marriage is honourable in *all*.—1 Cor. ix. 5. Have we not power to lead about a sister, a wife, as well as the other apostles, and as the brethren of the Lord, and Cephas?—1 Tim. iii. 2. A bishop must be blameless, the husband of one wife.—Ver. 10, 11, 12.

There was scarcely any point more canvassed at the time of the Reformation than the right of the clergy to marry. The celibacy of the Romish clergy was with reason considered.

to be a principal cause of their irregular lives ; and the wisest of the reformers were exceedingly anxious to abolish a practice, which had been injurious to the interests of religion by its tendency to corrupt the morals of those who ought to be examples to the rest of mankind.

ARTICLE XXXIII.

Of Excommunicate Persons how they are to be avoided.

^a **THAT** person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ^bought to be taken of the whole multitude of the faithful, as an heathen and publican, ^cuntil he be openly recon-

^a 1 Cor. v. 4, 5. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus.

^b Matt. xviii. 17. If he shall neglect to hear them, tell it unto the church ; but if he neglect to hear the church, let him be unto thee as *an heathen man and a publican*. —1 Cor. v. 11. 2 John, ver. 10.

^c 2 Cor. ii. 6, 7. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up of over-much sorrow.

ciled by penance, and received into the church by a judge that hath authority thereunto.

Excommunication was practised in the early times of the Church for certain offences, and excommunicated persons were upon repentance again restored to communion. There were two kinds of excommunication, the less and the greater: by the former men were excluded from partaking of the Eucharist, but they were allowed to attend the other parts of divine service; by the latter they were entirely expelled from the Church: the former was temporary, but the latter was perpetual, unless the delinquent gave full proof of his repentance.

ARTICLE XXXIV.

Of the Traditions of the Church.

IT is not necessary that traditions and ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, men's manners, and so that nothing be ordained

^a Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves.

against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved of common authority, ^bought to be rebuked openly, (that other may fear to do the like,) ^c as he that offendeth against the common order of the church, ^d and hurteth the authority of the magistrate, ^e and woundeth the consciences of weak brethren.

' Every particular and national church hath authority to ordain, change, and

^b 1 Tim. v. 20. Them that sin rebuke before all, that others also may fear.—1 Thess. v. 14. Warn them that are *unruly*, [marg. *disorderly*.]

^c Col. ii. 5. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your *order*.—2 Thess. iii. 6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother which walketh disorderly, and not after the *tradition* which ye received of us.

^d 1 Pet. ii. 13. Submit yourselves to every ordinance of man, for the Lord's sake, &c.

^e 1 Cor. viii. 12. When ye sin so against the brethren, and wound their weak consciences, ye sin against Christ.

^f Rom. xiv. 19. Let us therefore follow after the things which make for peace, and things wherewith one may *edify* another.

abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying.

The word *traditions* is not here used in the same sense as in the commentary on the sixth Article. It there signified unwritten Articles of faith, asserted to be derived from Christ and his Apostles: in this Article it means customs or practices, relative to the external worship of God, which have been delivered down from former times: in the sixth Article traditions meant traditional doctrines of pretended divine authority, and in this it means traditional practices acknowledged to be of human institution.

The second branch of this Article is against the unalterableness of laws, made in matters indifferent, and it asserts the right of every national Church to take care of itself.

ARTICLE XXXV.

Of Homilies.

THE second book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former book of

Homilies, which were set forth in the time of *Edward the Sixth*; and therefore we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understood of the people.

OF THE NAMES OF THE HOMILIES.

1. *Of the right Use of the Church.*
2. *Against Peril of Idolatry.*
3. *Of repairing and keeping clean of Churches.*
4. *Of Good Works, first of Fasting.*
5. *Against Gluttony and Drunkenness.*
6. *Against Excess of Apparel.*
7. *Of Prayer.*
8. *Of the Place and Time of Prayer.*
9. *That Common Prayers and Sacraments ought to be ministered in a known tongue.*
10. *Of the reverent estimation of God's Word.*
11. *Of Alms-doing.*
12. *Of the Nativity of Christ.*
13. *Of the Passion of Christ.*
14. *Of the Resurrection of Christ.*
15. *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16. *Of the Gifts of the Holy Ghost.*
17. *For the Rogation Days.*

18. *Of the State of Matrimony.*
19. *Of Repentance.*
20. *Against Idleness.*
21. *Against Rebellion.*

That the two books of Homilies do contain "a godly and wholesome doctrine," and consequently "necessary for all times," will plainly appear to those who impartially compare them with the holy Scriptures.

In this Article, the doctrine contained in the Book of Homilies is asserted in opposition to the Romanists, who have condemned them as heretical: and the reading of them is approved of in opposition to the Puritans, who have contended that nothing ought to be publicly read in churches besides the Scriptures.

The word Homily is derived from *ὁμιλία*, which signifies conference, or conversation. At the time of the Reformation, principally in consequence of the ignorance of the clergy, two Books of Homilies were prepared: the first was published in King Edward's reign, the second was not finished till after his death: so it was not published before Queen Elizabeth's time.

The first Book of Homilies was published in 1547, and was supposed to be written chiefly by Cranmer: the second in 1660, and was probably written by Jewell.

ARTICLE XXXVI.

Of Consecration of Bishops and Ministers.

• **THE** book of consecration of archbishops and bishops, and ordering of priests and deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of parliament, doth contain all things necessary to such consecration and ordering, neither hath it any thing that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the rites of that book, since the second year of the forenamed King *Edward*, unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, or-

^a Three things necessarily concur in the right ordering of ministers.

First, That they be called or moved inwardly of God to take upon them the office. See Art. XXIII, note *a*.

Secondly, that they be outwardly called and sent forth by men having authority thereunto. See Art. XXIII, note *b*.

Thirdly, that they be publicly ordained by prayer and imposition of hands. See Art. XXXIII, note *b*.

The book here referred to proceeds on this *scriptural* plan.

derly and lawfully consecrated and ordered:

Though bishops, priests, (presbyters, or elders,) and deacons, are all expressly mentioned in the New Testament, yet we have no particular account of the forms by which they were appointed to their respective offices, except that it was done by imposition of hands accompanied with prayers. Nor are any directions given upon this subject, to be observed in succeeding ages: the Church therefore is left to prescribe such forms as it may judge most suitable and convenient.

ARTICLE XXXVII.

Of the Civil Magistrates.

• **THE** king's majesty hath the chief power in this realm of *England*, and other his dominions, unto whom the chief government of all the estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.

^a 1 Pet. ii. 13. Submit yourselves—to the king as supreme.

Whereas we attribute to the king's majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended. ^b We give not to our princes the ministering either of God's word, or of the sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen, do most plainly testify: But that only prerogative which we see to have been given always to all godly princes in holy Scriptures by God himself; ^c that is, that they should rule all

^b 2 Chron. xxvi. 18, 19, 20. And they withstood Uzziah the king, and said unto him, It pertaineth not unto *thee*, Uzziah, to burn incense unto the Lord, but unto the *priests*. Then Uzziah was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy even rose up in his forehead, &c. Yea, himself hasted also to go out, because the Lord had smitten him.

^c 2 Kings xii. 7. Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house, &c.—2 Chron. xxxi. 2. And Hezekiah appointed the courses of the Priests and the Levites after their courses, every man according to his service.—2 Chron. xxx. 1. And Hezekiah sent to all Israel and Judah, &c. that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel.—2 Kings xxiii. 21. 1 Chron. xvi. 4. Is. xlix. 23. And kings shall be thy nursing fathers, and their queens thy

estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers.

^d The Bishop of *Rome* hath no jurisdiction in this realm of *England*.

^e The laws of the realm may punish Christian men with death for heinous and grievous offences.

^f It is lawful for Christian men, at the commandment of the magistrate, to wear weapons, and serve in the wars.

nursing mothers.—Rom. xiii. 1. Let every soul be subject unto the higher powers—the powers that be are ordained of God.

^d As the pretended jurisdiction of the Pope over this realm hath no foundation in Scripture, so it hath been justly renounced and banished by many kings and parliaments.

^e Rom. xiii. 4. He is the minister of God, a revenger to execute wrath upon him that doeth evil.

^f Acts x. 1, 2. There was a certain man in Cæsarea, called Cornelius, a *centurion* of the band called the Italian band, a *devout* man, and one that *feared God*, with all his house, &c.—Luke iii. 14. And the *soldiers* likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

The doctrine contained in the former part of this Article may be confirmed by many

allusions to the Old Testament, and is exactly what our Saviour both practised himself, and exhorted his disciples to practise. The latter part scarce needs any proof.

ARTICLE XXXVIII.

Of Christian Men's Goods which are not common.

***THE** riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. ^bNotwithstanding every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

^a Acts v. 3, 4. Peter said, Ananias, &c. whiles it remained, was it not *thine own*? and after it was sold, was it not in *thine own power*?

^b Luke xi. 41. Give alms of such things as ye have.—
1 Tim. vi. 17, 18.

This Article consists of two parts; the former declares that private property is not inconsistent with the profession of the Gospel, and the latter asserts the Christian duty of charity to the poor.

ARTICLE XXXIX.

Of a Christian Man's Oath.

- ^a **AS** we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his apostle;
^b So we judge that Christian religion doth not prohibit but that a man may swear when the magistrate requireth, in a cause of faith and charity, ^c so it be done according to the prophet's teaching, in justice, judgment, and truth.

^a Matt. v. 34—37. I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black: but let your communication be, Yea, yea: Nay, nay: for whatsoever is more than these cometh of evil.—Jam. v. 12. Exod. xx. 7.

^b Heb. vi. 15. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife.—Deut. vi. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.—1 Sam. xxiv. 21.

^c Jer. iv. 2. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness.

Profane swearing is forbidden by the third Commandment; but that prohibition was evidently not designed to extend to every use

of oaths ; for Moses expressly says, Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name, Deut. vi. 13. And, under the Jewish dispensation, judges had a power to adjure in the name of God, either to draw a confession from an accused person, or a faithful testimony from a witness. See Levit. v. 1. And thus our Saviour himself, in obedience to this law of Moses, although he had before been silent, answered the high priest, when he adjured him by the living God ; (Matt. xxvi. 63.) that is, when he called upon him to answer upon oath. The form of administering an oath among us is different from that formerly practised among the Jews ; but the obligation they carry with them, and the principal upon which they rest, are precisely the same.

THE RATIFICATION.

THIS Book of Articles before rehearsed, is again approved and allowed to be holden and executed within the realm, and by the assent and consent of our sovereign Lady ELIZABETH, by the Grace of God of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read and confirmed again by the subscription of the hands of the Archbishops and Bishops of the Upper House, and by the subscription of the whole Clergy of the Nether House in their Convocation, in the year of our Lord 1571.

Table of the Thirty-nine Articles.

1. Of Faith in the Holy Trinity.
 2. Of Christ the Son of God.
 3. Of his going down into Hell.
 4. Of his Resurrection.
 5. Of the Holy Ghost.
 6. Of the Sufficiency of the Scripture.
 7. Of the Old Testament.
 8. Of the Three Creeds.
 9. Of Original Sin.
 10. Of Free Will.
 11. Of Justification.
 12. Of Good Works.
 13. Of Works before Justification.
 14. Of Works of Supererogation.
 15. Of Christ alone without Sin.
 16. Of Sin after Baptism.
 17. Of Predestination and Election.
 18. Of obtaining Salvation by Christ.
 19. Of the Church.
 20. Of the Authority of the Church.
 21. Of the Authority of General Councils.
 22. Of Purgatory.
 23. Of Ministering in the Congregation.
 24. Of Speaking in the Congregation.
 25. Of the Sacraments.
 26. Of the Unworthiness of Ministers.
 27. Of Baptism.
 28. Of the Lord's Supper.
 29. Of the Wicked, which eat not the Body of Christ.
 30. Of both Kinds.
 31. Of Christ's One Oblation.
 32. Of the Marriage of Priests.
 33. Of Excommunicate Persons.
 34. Of the Traditions of the Church.
 35. Of Homilies.
 36. Of Consecration of Ministers.
 37. Of Civil Magistrates.
 38. Of Christian Men's Goods.
 39. Of a Christian Man's Oath.
- The Ratification.

PINNOCK'S CATECHISMS

Of the ARTS and SCIENCES.

The Proprietor of these Publications respectfully submits the following Opinion of the Lord Chancellor of England, (the especial Guardian of British Youth,) as delivered by him in the Court of Chancery, July 27, 1819.

Mr. WETHERELL having applied to the LORD CHANCELLOR to grant an INJUNCTION to restrain certain Booksellers from printing, publishing, and selling, *Pirated Editions of PINNOCK'S CATECHISMS*, the originals of which he denominated "useful Compendiums of Instruction for the Juvenile Classes of Society;" his LORDSHIP, on comparing the Spurious Copies with the Genuine Works, granted the Injunction; and, after having attentively examined the latter, was pleased to make the following important observation on them:—
"It appears to me that ADULTS might be greatly benefited by the instruction these Books contain, AS WELL AS THE YOUNGER BRANCHES OF SOCIETY."

[For a List of the Catechisms, see the Cover.]

The Publisher respectfully begs leave to observe, that, independent of the high encomium above mentioned, "*PINNOCK'S CATECHISMS*" have met with the general approbation of a most numerous and respectable Class of intelligent Teachers. They need only to be seen to ensure their universal adoption; the information they contain in so small a compass being unparalleled, and the style in which they are written, combining ease, conciseness, and perspicuity.

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* * * It is necessary to remark, that many spurious Editions, externally resembling the above, are circulated throughout the Kingdom. The Public should therefore be cautious to purchase none but such as have the name of the Publisher (*G. B. Whittaker*) in the Title-pages.

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